KARMA & REBIRTH in HINDU ASTROLOGY

Explained illustratively with many horoscopes.

In the rebirth cases the astrological links between the horoscopes of both births is a tentative, not conclusive, attempt to explain the phenomenon of rebirth —

for the very first time.

K.N. Rao

(Assisted by K. Sudev Rao)

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Part I

ASTROLOGY AND KARMA

Part II

Astrology and Rebirth

The Scheme of the Book

The scheme being followed here and the subjects covered will be:

(a) When Rahu creates jealousy and flopped careers.

(b) The time of birth of an individual is the first landmark of his prarabdha or destiny.

(c) The birth of an individual in a particular constellation of the Moon and the natal Moon is the second landmark of prarabdha.

(d) The happiness one can hope to have from children is the result of the spiritual merit of past lives. The types of children, good, bad and mixed types show relations of past lives.

(e) An astrological study of a time fixed for the birth of a bright child. Does manipulated birth time change destiny?

(f) The Whirligig of Time changes fates because Time is God.

(g) Then read a whole section on astrology and rebirth.

(h) Life is not a story of a simultaneous leap into prosperity, material gains, sex and a jump into illumination. Spiritual struggles are spread over many birth-times.

(i) Births and rebirths can be human, non-human also. The propoganda of some interested fundamentalist religions that animals have no soul has to be dismissed.

K.N. RAO

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About the Author

K.N. Rao (Kotamraju Narayana Rao) retired from the Indian Audit and Accounts Service as Director General in November 1990. He is the second of the four sons of the famous journalist of the pre-independence era, K. Rama Rao, the founder editor of the National Herald and editor of more than thirty journals in his long journalistic career. Rao was initiated into astrology by his late mother, K. Saraswani Devi, at the age of twelve in 1943. He regards her as the best astrologer he has known in two areas, marriage and children and *prashna* (horary).

Rao was a lecturer in English before joining the government service through an all-India competition in 1957. He joined the Indian Audit and Accounts Service from which he retired as Director General in November 1990. More interested in games and sports than in astrology in his youth, Rao won brilliancy prizes in chess competitions and two state championships in bridge competitions. He played ten other games which is why in his astrological writings also there are references to games often.

During his service career, he was the planner, organizer and teacher of three international courses on Audit of Receipts as a joint director once and director twice. His interactions with foreigners have been both on professional and astrological levels for more than two decades which is why he has, as an astrologer, a large international network of friends. He went on doing all his fundamental researches in astrology during his service career because of which, he went on collecting horoscopes systematically, in thousands. He has in his

possession more than 50,000 horoscopes with ten important events of each individual noted with him. It is perhaps, the largest individual collection of horoscopes any astrologer in the world has.

The strain of doing astrology as a mission, not charging any fee, almost made him give up astrology many times. But in December 1981, he was forced out of his shell to participate in a three-day seminar on astrology in Delhi. After his ground breaking speech, there has been a persistent demand for his astrological articles. From then onwards he has been sharing with his readers his original researches for which he has won worldwide praise.

Between 1993 and 1995, Rao has visited the USA on five lecture tours. He was the Chief Guest at the Second Conference of the American Council of Vedic Astrology in 1993. He was requested to be present in the Third Conference also in 1994 on the opening day because of the crowds he would draw. His name was advertised till November 1995 also for the Fourth Conference though he had made it clear that he would not be available anymore for the American conferences.

As a result of his academic approach, he has now more than a thousand students in India and more than two hundred in the USA. He is the Advisor of Astrology Courses in the Bharatiya Vidya Bhawan, New Delhi. The teachers on the teaching faculty of the astrology course in the Bharatiya Vidya Bhawan have, like him, never charged any fees for teaching which they do in an honorary capacity. What impelled Rao to do it is well explained in his own horoscope where the lagna and the 10th lords get combined in the lagna, with an exalted Jupiter in the 10th house. All this was foreseen by his Jyotish Guru, Yogi Bhaskarananda of Gujarat whom Rao describes as the last of the *Rishi astrologers* in the purest classical mould. He had told him that he would have to visit many foreign countries to give to Hindu astrology the honour, recognition and dignity which it did not have till then. An American summed up the impact of the first ever foreign visit of Rao to the USA in 1993 as, "*Vedic astrology before Rao and after Rao*".

What different yogis have said about astrology as a *Vedanga* which he must not give up has been quoted in his book, *Yogis, Destiny and the Wheel of Time.*

Astrology is ill-reputed as a profession because of its mercenary and exploitative nature. Rao's desire never to turn into a professional astrologer has won him thousands of admirers and also some enemies from the community of professional astrologers who felt threatened, when around him, there grew up a fine team of more than two hundred academic astrologers like him, for whom astrology is not a source of living, but a super science to delve into the meaning and purpose of human life, which is what astrology, as Vedanga, should and has to be.

Both his *mantra guru,* Swami Paramananda Saraswati, and his *jyotish guru,* Yogi Bhaskarananda, taught him some secrets of spiritual astrology which are not given usually in any book of astrology. Rao has revealed some of these secrets in his book, *Yogis, Destiny and the Wheel of Time.* Among Rao's recent fundamental and most original researches are his two books *Predicting through Jaimini's Chara Dasha* and *Predicting through Karakamsha and Mandook Dasha.* It has been possible for him to produce such researches because he was told by his *jyotish guru* that what was in *parampara* (tradition) was much more than what was contained in books of astrology which are translated literally and are without illustrations generally. His own mother, who was his first *jyotish guru,* knew many such traditional secrets, parts of which Rao has revealed in his three books, *Ups and Downs in Careers, Astrology; Destiny and the Wheel of Time* and *Planets and Children.*

It was the *mantra guru* of Rao, Swami Paramananda Saraswati, who first asked Rao not to give up astrology as it had to be an integral part of his *sadhana.* Later a great yogi, Swami Moorkhanandji, prophesied in 1982 that he would be the architect of a great astrological renaissance. Whether that is already fulfilled or not can be gauged from the impressive list of his researches published in his writings.

Among scores of appreciations he receives every week, only some are being produced here.

Appreciations

522 Joachim Drive Sonama CA ph: 707/939-1787
Fax: 707/939-9448johnsen 108 @ aol.com
October 30, 1996

Dear Mr. Rao,

Recently Deborah Ress sent me a copy of your latest book, *Astrological Journey through History, Mystery and Horoscopes.* Thank you for the very kind words about me. In the book you mention you are not sure how good an astrologer I am. Let me rush to explain that I am a beginning level student only. Even if I weren't, I could never consider calling myself a jyotishi without a guru and without the blessings of the tradition.

I was very disappointed to learn that you will not be visiting the United States any time soon. However, seeing the titles of the books you are working on (*Astrology, Rebirth and Tradition, Violent Deaths: Bhrigu Astrology etc.)* I feel such anticipation I practically start to tremble. Works like these are worth their weight in gold. I should not complain that we may not be seeing you again soon when you are devoting your time to such worthwhile projects.

Respectfully
Yours, Linda Johnsen

MayurD.Desai B.ComLL.B
B-6 Apollo Apartments, Opp. Old Sharda Mandir
Advocate Netaji Road. Nr. Lawgarden

Ellisbridge, Ahmedabad- 6 449958
Date 19.11.1996

Respected Guruji Shri K.N. Rao,
Pranaam

I take this opportunity to myself an amateur student of astrology and but a practising lawyer.

I have been learning astrology since 1990 from an astrologer friend of mine Mr. Satish Nawathe practising K.P. However I was not content with K.P. and hence I started reading traditional astrology, but I was totally disappointed, as none of the books could enlighten me on the art of predicting. I have purchased the entire set of books by Dr. B.V. Raman, Dr. Chandrasekhar Thakkar in Gujarati and some other book books by Sumeet Chug, J. S. Bhasin, and even some books by Hariharan of K.P. but all these books were, according to me, simply filled with pages of texts translated and of no use.

I have consulted even more than 100 astrologers who claimed to be 100% accurate but in my case all of them have failed miserably, being a lawyer it has become a habit of not accepting as truth without cross-checking and with interest in astrology. When the predictions of these astrologers were argued & discussed with them, none of them was able to explain the reason behind his prediction.

Then one fine day I was searching for some really fine book on astrology when I saw your book entitled, "Yogis, Destiny and the Wheel of Time" and on reading few pages of the book I decided to purchase the book and when I read the entire book I was spell bound, never had I read any book with such clarity and from this I contacted you sir on telephone to get the address of Yogi Karve of Bombay and I have met him personally and was astonished to see a living yogi.

Today I am having many of your books on astrology available in the city and on reading and re-reading these books I found them to be par excellence and the only books of its types in clarity of ideas and giving novel technique of interpretation of charts which can be fully applied to any horoscope with great ease. Even by an amateur student like me.

I have with me your books, Yogis, Destiny and the Wheel of Time, 2) Astrology, Destiny and the Wheel of Time 3) Ups and Downs in Career 4) Jaimini's Chara Dasha 5) *Yogini Dasha* 6) Planets and

Children 7) Advanced Techniques of Predictions 8) *Muhurta 9) Planets and Travel Abroad.* (books in italics have been edited by me.)

I am taking this opportunity to thank you very much from the depth of my heart for the services you are rendering to the cause of astrology by imparting the real techniques which no astrologer or author has done so far, and now I am proud to say that I have found a real "Jyotish Guru" and I am seriously desiring of learning the science of astrology in a systematic way and I will be highly obliged to know if Bharatiya Vidya Bhawan offers correspondence course in Astrology.

I once again convey my heartfelt thanks to you sir.

With Pranaam,

(Mayur D. Dave)

Esteemed Mr. Rao

My first introduction to you was through your book *"Yogi Hans Baba"* given to me by one of my students. Coming from a backgroud of western oriented psychotherapy, I never ever turned my attention on to anything supernormal, and least of all to yogis and swamijis. But your writing in the book stating facts and evidence made me question about my own stand on these issues. Then I was introduced to your book "Astrology without Tears" which contained so many factual information and a scientific approach to understanding Vedic Astrology, its methods and techniques. Though my comprehension was rather blinded by my staunch belief in psychology, psychotherapy and the treatment methods and my professional belief that every human being can be helped to help himself to change, my mind refused to accept astrology as a science. But the the next book that I read was *"Astrology, Destiny and the Wheel of Time"*, wherein you put forward the essential principles of Vedic Astrology and the theoretical discussion followed by case studies which was so scientific and research oriented, that I got interested in studying astrology as a science systematically and joined as a student of astrology. Being totally new to the field and not having any background of astrology or astronomy or any Vedic literature, it was tough understanding and getting a grasp of the subject of astrology. Here your scientifc research oriented books, *"Astrology and Karma"*, *"Ups and Downs in Career"* and most importantly, *"Planets and Children"*, helped in my understanding the intricacies involved in astrology. What appeals to me most is your

research orientation in dealing with the matters concerning the life and personality of individuals using replicable methods, techniques and principles. Your ability to write in the most lucid manner and rendering the most abstract subject matters lucid, interesting and practical, has paved the way for the field of astrology to be recognised in course of time as a science on its own merit with its own theories, replicable techniques, methods and tools. I am still a student grouping to find my way in the great ocean of astrology, but the little light and understanding that I have gained is due to your practical, research oriented, evidence bearing, replicable tools of astrology that you have given repeatedly in almost all your writings and books. I consider myself fortunate to have been introduced to your books but for which I would have never thought of being a student of astrology. Thanking you and with regards,

Yours sincerely,

Vimala Veeraraghavan Received on 12 Jan. 1997.

Professor of Psychology,

Dept. of Applied Psychology

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Mr. Rao,

I am one of the blessed having you as my Jyotish Guru. Although you are not physically here I am able to keep learning by listening to your tapes and reading your books. I look forward to your return.

I study with Marc Boney, who follows the K.N. Rao format. He gave me your newest book *'Dips into Divinity Astrology and History'* which you were so kind to give to his students. As with all your books it is divine.

Namaste

Jennifer

Books By K.N. Rao

1. The Science of Astrology (1989 out of print)
2. Applied Astrology (1989 out of print)
3. Ups and Downs in Careers (1993, 1995)
4. Astrology, Destiny and the Wheel of Time (1993, 1995)
5. Planets and Children (1993 and 1996)
6. The Nehru Dynasty (1993 and 1995)
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Preface

The need to write this book on Astrology and Karma arose because in the lectures on general astrology to batches after batches of students in our astrology classes I have covered many areas of Astrology and Karma. Many of them were tape-recorded but I have none of them with me. To collect many of those thoughts in one place and put them in a systematic way became necessary because students want a book which they could follow.

I was not willing to write it so soon. Yet, postponing it did not appear wise. My Jyotisha guru, Yogi Bhaskarananda had written four long chapters on some general subjects of astrology which contained his distilled spiritual and astrological wisdom. I tried my best to trace them out but failed. I have learnt from Mr. Prityush Bharatiya at whose Jorbagh residence in Delhi my Yogi Guru used to stay, that all those manuscripts including his small ashram near Ahmadabad were sold off within weeks of his death. It is a symptom of Kaliyuga in which disciples betray their gurus to whom they owe so much but whom and whose association they exploit in so many ways.

I am not aware of any other astrologer writing on those subjects with so much depth and understanding of the Indian system of astrology as my Jyotisha guru. The reason was clear to me. He practised astrology in the *rishi* tradition unlike other well known astrologers of India for whom it was a source of livelihood to maintain their families. When astrology is a chosen profession it ceases to be divine. It gets debased. An astrologer living on the income from fortune telling or horoscopic reading is no better than a man who

sells shoes and maintains his family on the income so earned. These mercenary astrologers could never have fathomed the spiritual depths of astrology as my yogi jyotish guru could.

In the west, particularly the USA which I have visited five times by now (1997), each time for six weeks, stayed with American families, interacted intimately with thousands of Americans, I found that some of them were very fine spiritual practitioners and understood the essence of sadhana very well. But they live in difficult materialistic society which is highly permissive.

Many of them visit India also very frequently, meet yogis, saints, go to pilgrimages and end up by developing more business links than spiritual ones. That is a typical American attitude to spirituality. This group which has been aware of the spiritual tradition of India gets interested in Hindu astrology which it describes as Vedic astrology to cast off whatever sectarian bias the word Hindu could have had. But there is no Vedic astrology for predictive purposes. The American coinage is what I myself wrongly accepted for sometime. "Vedic astrology" is the product of immature understanding of the astrological tradition of India, and a good marketable product. Through some of the Vedic astrologers of the USA, I came to know many who were interested in the *sadhanas* of India. Some of them are fine human beings.

Neither the mercenary astrologers of India nor Vedic astrologers of USA can ever understand that astrology is meant to become a spiritual discipline, the finest method of developing dharana or one pointed concentration leading to deepest meditation.

To argue with them that astrology done with mercenary motive is invitation to greater meshes of *karma* is fruitless because they are not spiritually sensitive.

The most confusing part of the American thought is that one could be highly spiritual and also have sex life as one wished without any restriction and without any inhibition. What they do not know is that it is not spiritual life but vikarma combined with what they imagine is spiritual life. I was doing an astrological reading for an American woman in a religious place in USA. She admitted, when I asked, that she had abnormal sexual life. She told me something and persisted with her questions about a great spiritual life. In another place, a homosexual who tortured his wife by neglecting her told me that he

would write a book on great spiritual experiences with *Kundalini* which he alone in the world had. In such a 'culture' even spirituality can become a saleable commodity. And it already has become so. They in the USA know marketing as none in the world knows.

I found most of those, keenly interested in spiritual life, not knowing the importance of karma leading to akarma which alone is the foundation of true spiritual life. Asia and Asia alone, knows and maintains, the tradition of combining spirituality with poverty. In the USA they would abhor such an idea itself.

The most civilising and the only forces uplifting man have been religions. They have also been the sources of conflict. The higher and sublimer forces have been spiritual practices all of which have come only from Asia. All civilising influences have come from east of Suez Canal. I found many Americans talking about it and saying it is the sadhana given by the two Indian religions, Hinduism and Buddhism, that have attracted them.

An astrologer can see spells of vikarma very clearly which some Americans mistook for spiritual life. Some of the younger persons, particularly the males I have met, talked of the importance of pure celibate life for *sadhana* as keenly as Indians do. But they crashland into relationships very fast.

Then, there is the materialistic culture's ego that man makes his own destiny. It is for this reason that even one or two Vedic astrologers of USA who can predict events prefer not to do it. If others do not predict events it is because they have not learnt *jyotisha* at all but only its jargon. Instead, they concentrate on psychological readings like the western astrologer. May be, they realize, knowing their country and countrymen better, that it would not be well received. Yet, sooner or later, they will have to concentrate on the predictive aspects.

One nation hating the other or one nation posing to be superior is not unknown in international politics. The arrogance of a super-power which USA is, gets reflected in some of the noticeable non-spiritual attitude of Americans which an astrologer cannot afford to miss. Lack of honesty in money matters, and the mercenary habit of charging from every guest, together with the unholy attitudes of permissive societies , has made the West, particularly the USA, totally non-spiritual. But India with her spiritual culture must become a target

of severe attack if she becomes corrupt which is a fact we all know to be true. But Americans need not take a patronizing stand on the subject. They must do something to improve their sub-standard spiritual life.

India, like Asian countries, is developing deep materialistic traits. Part of this is the Indian habit of taking bribes which an American criticised rather violently once in a meeting we were having very justifiably. It was difficult to argue I thought and unnecessary.

So I narrated an incident. In Washington D.C., I was asked to give consultations to an American who was unemployed. I gave him full two hours' reading free. Then I presented to him books worth eighty dollars. I told him that I wanted the horoscope of a celebrity. He promised to get it from a friend astrologer of his. Next day, he brought it and charged me ten dollars, five for the horoscope and five for his transport. It surprised me that a man who had two hours of free reading and books, all free, should charge me for it. That is the aggressive materialistic culture of USA. Then, I had more than one hundred experiences of similar type with those who pretended to be spiritual or even insisted that they were deeply spiritual.

I had to tell that Americans who criticised Indians for their habit of taking bribes, that Americans were no better. They indulged in most atrocious dollar pinching. It was worse than bribe taking. This dollar pinching was the worst spiritual obstacle. Then they charge for everything from the guests who stay with them unlike Indians who would feel insulted if the guest paid anything.

With aggressive dollar pinching, Americans show rare naivette and ask questions about salvation. Indians know that a good state of spiritual development is non-attachment to money, or giving away the money collected for charities, most munificently. The charity raising functions in the USA are also part of a business scheme I discovered. If God had a price, Americans would find it out in no time.

Yet, Americans have some thirst for spirituality, the American brand: sex, dollars and God. But then how are we better in India where we behave like hypocrites ? Yet, there are and will always be great yogis in India. Indian spiritual tradition is like many vast oases in deserts of corruption. Some Americans understand it and get interested in India intelligently, not caring for negative elements in our

public life. Their interest in the astrological tradition of India is what attracted me to the USA. But now it repels me because astrology there is very rudimentary.

Some genuine aspirants in the USA will discover in the next decades that spiritual life is a process of reversal which is well explained in the second chapter of the Gita (stanza 69).

या निशा सर्वभूतानां तस्यां जागर्ति संयमी।
यस्यां जाग्रति भूतानि सा निशा पश्यतो मुने: ।।

Ya Nisha Sarva Bhootanaam, Tasyam Jagarti Saiyami,
Yasyam Jagarti Bhootani Sa Nisha Pashyato Mune

In short, the meaning is that the life of a spiritual aspirant is a total reversal of the values a materialist cherishes. Bit by bit, the stanza means:

"That which is night for most of the human beings"

The majority are not aware of life's higher purpose, which is transcendental. They do not probe life deeply and seek questions to answers like what the meaning and purpose of human life is because for them life is only food, sex and sleep.

"The self controlled keeps awake in those hours"

The Yogi avoids those traps.

"That which is daylight for most of the human beings" For majority of human beings all over the world, in all human societies, the time spent in dollar earnings, material pleasures, sexual enjoyments which they describe as 'enjoying life' is the daylight.

"For the self-controlled that is the night" The aim of astrology is to help an astrologer achieve this yogic reversal. Fate is inscrutable. A spiritual person suffers it willingly.

Karma – What It is?

Can Man Make His Own Destiny Totally?

Can man make his own destiny totally? Or can he make it partly and also suffer his predestination partly? The western mind is totally confused on the issue. The spread of some of the thoughts of the west to India has created this contagion of doubt in some minds here. They have succeeded in cloning. Yet, when clones behave exactly identically what it proves is that there is a predestined pattern of action, reactions and tastes and likes and dislikes. Clones, not *rishis,* will impart some wisdom to the westerner.

Enough proofs have been given in my books in which I wrote out in advance some readings for foreigners who came to meet me. I did it always in quick half hour. I asked them to put their remarks on those readings. If even sixty percent of it came out correct, what it proved was that the predestined had happened in his life.

If there is an element of predestination in all our lives do we really make our own destiny or is it already decided by God for us?

Here is an instance of a European who came to meet me and told me that I could use it in a book of mine without disclosing his identity.

Recorded at Page 35 of my notebook, SEATTLE, DELHI, BERLIN. The horoscope as passed on by you last night (August 17, 1995) on your arrival in Delhi is what I am using here. In a nutshell the story of your life's journey from birth till now

seems to be from sickness, sports, prosperity, technical education to spirituality.

Please Give Comments on the Following:

1. Between the 1964 and 1966 did your family move from one place to another not in very happy circumstances? Did your health give any serious trouble?

Ans: Yes. Breaking of bone.

2. Between 1966 and 1968 was there again some change for the better with some interest in music like subject though you were a tiny tot?

Ans: Mother and uncle playing piano.

3. For the next decade, from 1968 onwards, while there was the persisting sickness of yours, family prosperity seems to have increased with your father building some house or property near some water side.

Ans: Always tonsillitis, high fever.

4. Roundabout 1971 there may have been movement or a short trip to a foreign country, interest in sports, particularly water sports.

Ans: Always to Italy, every year (once or more).

5. 1972-73 seems to be a crucial year for both your mother and father. One suffering (mother) and the other becoming prosperous.

Ans: 1. Mother seriously ill.
2. Father becoming successful in business.

6. In 1973-74 and 1974-75 what was the distinction you had?

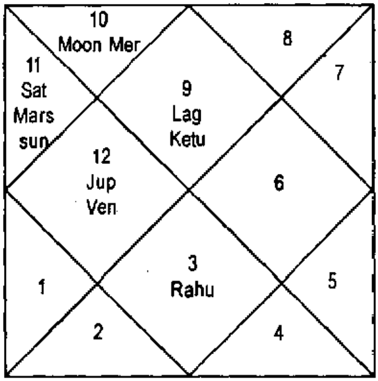
Ans: Finishing elementary school in 1974 and beginning high school.

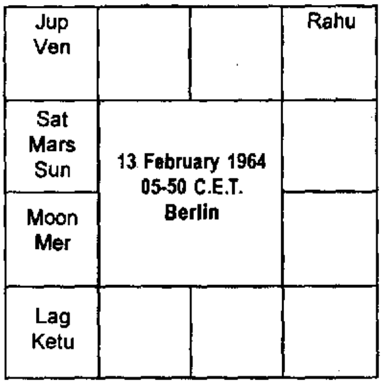
7. 1975-76 is a year of change in your education with some achievement.

Ans: Don't remember.

8. From 1978-79 family fortunes begin to improve and from now onwards it is the building up on this prosperity. You yourself have an income of your own either through shares or stocks or scholarship.

1. Father becoming more and more successful in career.
2. Got money from mother.





Lagna	Sun	Moon	Mars	Mercury
20°31"	00°10"	26° 02"	01°01"	09°59"
Jupiter	Venus	Saturn	Rahu	Ketu
23°35"	09°26"	01°59"	17° 08"	17°08"

9. Between 1980 and 1989 your life has moved between spirituality, prosperity, emotional turbulence caused by unhappy relationships. Now you seem to be a prosperous man with spiritual quest.

Ans: 1. Yes (spirituality etc.)
2. Fooling around with relationships.

10. The interest in the religion of other countries and their knowledge could have begun at the age of 18 (1982) and thereafter there could have been even some spiritual initiation or a strong attraction for some spiritual personality.

Ans: Yes. Initiation into yoga by Roy Eugene Davis, disciple of Paramhamsa Yogananda.

11. Your educational pattern seems to be predominantly technical.

Ans: Learned to work with aircrafts (planes).

12. Your father could have had spells of mechanical, technical and military jobs. He may have worked hard to build up family fortunes.

Ans: Selling marbles and built a family fortune.

13. Your horoscope shows some serious accident, something like escaping a lightning. Has it ever happened?

Ans: Breaking of bone; and escaping many accidents.

14. From 1989 onwards thoughts of marrying enter your mind.

Ans: Got married in 1988, January 15th.

15. In 1981 and again in 1984 such opportunities to get closer to some woman might have proved frustrating.

Ans: Fooling around with women. Woman was conceited and cheated me.

16. After 1989 you meet a tall beautiful woman with a shine on her face who could have become your wife.

Ans: Marriage in 1988.

17. Inspite of some astrological handicap you could still have a child, possibly a son. But for that your wife's horoscope will have to be seen.

Ans: First child, a boy born 31-5-1988.
Second child, a girl born 4-7-1990.

18. You may be the only son of your parents or the youngest one.

Ans: I a'm the only child.

19. The married life of your parents does not seem to be ideal.

Ans: Got divorced.

20. In 1993-94 your attraction for some spiritual personality was great. Now your visit to India may have some connection with that.

Ans: Yes Satya Sai Baba and Maharshi Ramana.

21. Your spiritual life will become richer and richer but after eleven years, say after 2006.

Most points accurate.

Even if sixty percent of the readings came out correct in the case of a person whom I had not even seen, what it would prove is that the man did not make his own destiny. It was already made.

In my book Yogis, Destiny and the Wheel of Time, I have referred to Nagaridas Baba who used to say that we were actors on the stage of life who are required to act out our roles without knowing the script of the drama.

Astrology proves it to a point, only to a point

(An English woman) Reference page 50 Utah/Delhi, 4 November 1996: To help me verify your horoscope please answer the following:

1. Your could be four or five siblings, with you either the first born, or the first daughter.

Ans. Eldest, brother, sister and brother.

2. From the age of 10 for three years, your studies begin to shape well.

Ans. Good.

3. Though a child, in 1966 you could have done well in studies and even learnt a new language.

Ans No language, good at English, Latin at 11 or 12 year.

4. In 1969-70 there could be a change and in 1975 some distinction.

Ans. 1970 father died. 1975 big trip on my own.

5. Between 1976-81 there are many changes in your life, a family bereavement, your own job in quite a good position, keen interest in literature, spiritual subjects, yoga-type activities.

Ans. Lot of changes, in career, went back to school. Western astrology, yoga.

6. During the same period, it is not marriage but a marriage like situation that becomes visible very clearly.

Ans. Yes. Strong relationship 1977 to 1980.

7. In 1981-85 period you could even come into some inheritance.

Ans. A small inheritance, from grandparents, paternal.

8. From 1985, you seem to be moving quite a lot, changing houses. Serious mental agony cause by series of factors, impels you into genuine spiritual answers, and gainfully too, as during this period your level of financial prosperity seems to be better than before.

Ans. Left England, left relationship, joined Shivarananda Ashram in Bahamas and Canada.

9. 1986-87 seems to be turning point in some relationship, a change, movement, travel.

Ans. It was in 1985 and continued.

10. 1987-88 there is a major movement and change in the nature of your work.

Ans. Left ashram, moved back. Another relationship.

11. 1988 is a good turning point with better income, misunderstanding in a relationship.

Ans. School again. Working in a restaurant and earning also.

12. From 1992 you seem to have become an active spiritual worker.

Ans. Working with small children.

1. The subjects you studies could range from, initially science, to art, literature, history and finally religion.

Ans. Yes, sociology, psychology and read quite a lot.

2. It is from the age of 27, or say 1980 that the spiritual turn that has taken in your life has become a regular feature and you are doing well in this path.

Ans. Yoga, hatha yoga.

3. You have either no inclination to marry or want only some friendly relations with people and your heart is in *sanyas.*

Ans. Struggling, feel torn.

4. Among your aottractions are foreign religions, religious literature and even friends to some of whom you attraction could have bordered sometime or the other on frenzied attachment.

Ans. Yes to all

Here is another instance to prove that life along predestined pattern and astrology does help one understand it.

Can An Astrologer Predict Everything?

Can an astrologer predict everything? The clearest answer is no. There is an invisible part in every human being's destiny which only a Yogi can see. The astrologer has his limitations, sometimes terrible limitations.

Every astrologer must realize this and must never boast that he can predict everything and that all his predictions always come out hundred percent correct. It can never happen.

But the book is aimed mainly at the Indian audiences who do want proof of the wisdom of the Bhagvat Geeta and other scriptures in astrology. It may, incidentally help Americans, at any rate some of them, correct themselves and not fancy that they have spiritual attitudes.

What Then is Karma?

Astrology and Karma are interlinked to the belief in the transmigration of souls. It is not merely a belief but a cardinal tenet of the Hindu

faith which gets revalidated and reinforced again and again when we find in our own age recorded and verified evidences of reincarnation of persons who remembered their past births.

Recently, I read somewhere that Acharya Vinoba Bhave had asked a Christian missionary what was the meaning of the Day of Judgement for a child who dies, say, within four seconds of its birth? How does God punish such a child for its good or bad deeds? No answer was given. What is the Day of Judgement for such child?

I am on much stronger grounds in this matter because I have met people whose recollections of their past lives were well known, could be verified and have also been matters of investigation by intellectuals belonging to cultures which have rejected rebirth as a tenet of their religious faith, more through compulsion than any personal experience or evidence of it.

I have also produced a paper on "Astrology and Reincarnation". I am including part of a long research as a case study in this revised edition.

This book deals mainly with the subject, Astrology and Karma. One must learn astrology sufficiently well to experience that an astrologer can *'see'* like a yogi. When the predicted events happens for which there is no rational explanation available in any subject except astrology, it must lead one on to the acceptance of cycle of births and the results of karma spread over many births and not just confined to one birth only.

Is there proof then of rebirth will be the question that will follow? There are books and books written by Indians and westerners on the subject of rebirths which prove it to be a truth. Yet because some religions have been opposed to the concept of rebirths, they will be opposed always. Inspite of Dr. Ian Stevenson's series of books on Re-incarnation Type Cases, the scientists and fundamentalists of other religions will not accept it just as in 1975 some scientists of the USA, including some Nobel Prize winners, opposed astrology on the grounds of their religious beliefs and not scientific investigations. Those scientists never realized that they were being dogmatic and irrational. They were scientists without scientific outlook.

Irrationality and fundamentalism are stronger human traits of larger sections of mankind than openness and wisdom.

Yet an attempt must be made, through illustrations, to prove that astrology and karma and astrology and rebirths are as true as the lush green tree you can see anywhere in the world.

What is Destiny and how has it been explained will be clear from some quotations.

That Fifth Factor of Uncertainty (from p 27 Astrology, Destiny)

अधिष्ठानं तथा कर्ता करणं च पृथग्विधम्।
विविधाश्च पृथक्चेष्टा दैवं चैवात्र पञ्चमम्।।

Adhishthanam tatha karta karanam cha prithak-vidham
Vividhah cha prithak cheshta daivam chaevaatra panchamam.

"The Gita" XVIII - 14.

Interpreted in modern terms, say, in the language of management, there are, in the implementation of any plan or project, five components: a plan of action is the first one; a plan manager the second one; intruments of action the third one; the act of implementation the fourth one.

But the final outcome of these is either success or failure because it is dependent on the fifth factor which is 'destiny'.

What is Astrology?

(Srimad Bhagvatam p 162 sh.5)

ज्योतिषामयनं साक्षाद् यत्तज्ज्ञानमतीन्द्रियम्।
प्रणीतं भवता येन पुमान् वेद परावरम्।।

That which is beyond the perception of five senses and is concealed in the past and future can also be known practically through *jyotisha.* You have created that *shastra.*

Sukdeva tells Maharshi Gargacharya

What is Destiny?
(From the Valmiki Ramayana)

(It is deascribed in many places. Here we find in the Valmiki Ramayana, Lord Rama explaining to Lakshmana when instead

of being crowned he was asked to go into exile into forest for fourteen years. It is all the work of Destiny which the wise accept. Here what is Destiny and how it works has been explained pithily.

कश्च दैवेन सौमित्रे योद्धुमुत्सहते पुमान्।
यस्य नु ग्रहणं किंचित् कर्मणोऽन्यन्न दृश्यते।।

When we get the results of our own karmas in the shape of happiness or unhappiness, we then become aware of Destiny. Who can fight Destiny

सुखदुःखे भयक्रोधौ लाभालाभौ भवाभवौ।
यस्य किंचित् तथाभूतं ननु दैवस्य कर्म तत्।।

Happiness and unhappiness, fear and anger, gain and loss, origin (creation) and destruction and similar happenings are the quirks of Destiny.

ऋषयोऽप्युग्रतपसो दैवेनाभिप्रचोदिताः।
उत्सृज्य नियमांस्तीव्रान् भ्रश्यन्ते काममन्युभिः।।

Even great spiritual practitioners give up their spiritual practices when their Destiny so will it. And actuated by lust and anger and impelled by Destiny they fall from great ideals

असंकल्पितमेवेह यदकस्मात् प्रवर्तते।
निवर्त्यारब्धमारम्भैर्ननु दैवस्य कर्म तत्।।

That which happens suddenly and cannot be prevented even through efforts but creates a new and inscrutable situation is the work of Destiny.

Myths – Meaning & Contents

नास्ति चिन्तासमं दुःखं कायशोषणमेव हि।
यस्तां संत्यज्य वर्तेत स सुखेन प्रमोदते।।

Naasti chinta-saman dukkham kaayashoshana meva him,
Yastam santyajya varteta sa sukhen pramodate.

There is no grief greater than the habit of worrying because it enervates the body. Getting out of that, he who behaves lives and acts in a balanced way, gets spells of bliss.

Padma Purana (Bhoomi Khand)

Every human life is the story of the suffering of the karmas of past lives. No one escapes it because human life is always an admixture of sins and holy deeds. In births after births, they give their results. The karmas of a person chases him, says the Mahabharata, in every birth of his. Karmas recognize its Doer just as a calf recognizes her mother, the cow, even in a herd.

Karma Explained

येन येन यथा यद् यत्पुरा कर्म सुनिश्चितम्।
तत् तदेकतरो भुङ्क्ते नित्यं विहितमात्मना।।

Whatever karma a person has done in his past lives, he has to suffer its consequences, himself alone.

स्वकर्मफलनिक्षेपं विधानपरिरक्षितम्।
भूतग्राममिमं कालः समन्तादपकर्षति।।

One's karmas are like treasures which are safeguarded according to the laws of scriptures. In right time, Time draws the karma-doers towards itself.

अचोद्यमानानि यथा पुष्पाणि च फलानि च।
स्वं कालं नातिवर्तन्ते तथा कर्म पुरा कृतम्।।

Just as fruits and flowers grow without any inspiration so too *karmas* done in past lives cannot trangress the limits of Time when their fruits must manifest.

सम्मानश्चावमानश्च लाभालाभौ क्षयोदयौ।
प्रवृत्ता विनिवर्तन्ते विधानान्ते पदे पदे।।

Honour and dishonour, gains and losses, rise and fall all these are the results of the karmas of past lives, stage by stage. After they are enjoyed or suffered, they are exhausted.

आत्मना विहितं दुःखमात्मना विहितं सुखम्।
गर्भशय्यामुपादाय भुज्यते पौर्वदेहिकम्।।

Unhappiness is the result of one's own karmas of past lives and so is happiness. The moment a person enters the womb of the mother, he begins to experience the results of the karmas of his past lives.

बालो युवा वो वृद्धश्च यत् करोति शुभाशुभम्।
तस्यां तस्यामवस्थायां भुङ्क्ते जन्मनि जन्मनि।।

Be he a child or an old man, whatever karma he has done in certain conditions, he has to suffer or enjoy them in idential conditions in lives after lives.

यथा धेनुसहस्त्रेषु वत्सो विन्दति मातरम्।
तथा पूर्वकृतं कर्म कर्तारमनुगच्छति।।

Just as a calf recognizes its mother, the cow, even in a herd, so do karmas done by one in past lives recognize the doer and reach him.

In another context the Mahabharata says, only the grahas and nakshatras alone do not produce auspicious and inauspicious results. All that is the result of the karmas done by oneself. They say it is all the doing of planets.

केवलम् ग्रह नक्षत्रं न करोति शुभाशुभम् ।
सर्वमात्मकृतं कर्म लोकवादो ग्रहा इति ।।

When is the time for some good results to happen and when the time for bad ones is all that planets indicate.

In the classical Hindu tradition, rebirths, karma and astrology are intertwined because that is the truth which all good astrologers can see and yet do nothing about it. The astrologer who sees it himself is subject to the same divine laws. He predicts well in the good periods of his own life and fails in bad ones. The cycles of the good and bad is what Time reveals.

The Indian astrologer sees it through the various dasha systems which had no parallel anywhere in the world. It is likely that other countries, Greece and Egypt learnt it from India but found it too complex and subtle to continue with it. The meeting of the Project Hindsight held at West Virginia in July 1995, to which I was invited to speak, revealed, what must have been a tradition of India borrowed by Egyptians and Greeks half learnt, badly practised and forgotten. The more the Project Hindsight works on it the greater, as Robert Schmidt said, it seems to get drawn to the Hindu astrology. Robert Hand did say in the meeting that David Pingree's thesis revealed in the Yavana Jataka was discredited already.

Another American told me that Pingree could not even see how in the work there could be an entire reference to the vast pantheon of Hindu gods.

Now, as the nineties begin to come to a close, a global astrology is emerging with its predominant and distinct base in the astrological traditions of India. Astrology outside India is neither such a well developed system and tradition nor a dependable method of even psychological reading or spiritual guidance. When western astrologers cannot predict how can they ever counsel? They have realized that neglecting the predictive side of astrology is what makes astrology vacuous, some vapourings well clothed in the jargon of psychology. The laudable aim of the Project Hindsight to revive a dasha system, though Greek or Egyptian in origin, is the first step towards the globalization of astrology. But Project Hindsight should have the honesty to admit, when it inevitably comes to the conclusion,

that astrology could not have had its birth in a country which has no elaborate belief in reincarnation.

USA is taking up the dasha system along with Vedic astrology. The dasha system of Indian astrology along with the yogas is the highest visible truth which an astrologer can 'see' with his naked eye, provided he has trained himself to see it. The Yogi can see the supernormal truth through his third eye and the sound astrologer through the horoscope. Neither can avert the disaster. The yogi can get it postponed to the next birth or alleviate the suffering to some extent which the astrologer cannot do.

It is being realized that the inexplicable and the enigmatic in human life gets explained only through Indian astrology. USA is ready to understand and grasp and practise it.

Robert Hand and Robert Schmidt have been working hard to rediscover the roots of the predictive western astrology which seems to have been lost around 16th century or roundabout that time. Living in USA, how much chance they have of understanding the ancient mind whose traditions are dead is their biggest handicap. They have formed, what they call, the Project Hindsight and have brought out many booklets. It is a start of a venture which will take work of decades. It would be useful if they tried to demystify the Greek mytholody to discover some astrological truths. It will lead them, whether they want or not, to the acceptance of Hindu beliefs.

The aim of the Project Hindsight too is to revive dasha systems but with western astrology. This will lead the western astrologer, meanderingly, to some pragmatic conclusions, one of which will be not to over-depend on transits for predictions or even psychological readings, a type of shakiness which western astrologers have to overcome. Every astrological renaissance must be preceded by a process of demystification. One such process in western astrology will have to be look into the ancient astrology of Greeks and Egyptians with the zodiac they worked on and, without Herschel, Pluto and Nepture. How many of them can decondition themselves now and succeed? They have made an irrational start with the dogma that astrology could not have had its origin in India. An ignorant American woman produces, once in a while, some ludicrous pieces to argue that the Vedas are not world's most ancient books. She struck me as more neurotic than an average woman of that age. It is only a

deconditioned mind that takes up the act of demystification. In that sense the Project Hingsight is foredoomed to failure. May be, I will be proven wrong because I learnt,though I do not know it personally, many western astrologers believed in rebirths.

Demystifying Hindu Mythology

Astrologers in India who have fancifully incorporated three extra Saturnine planets, Herschel, Pluto and Neptune without working on the extraordinary dasha systems are imitators who are neither here nor there. The rate of their failed predictions have been enormous yet, their obsession has been their biggest handicap in their astrological careers. No one, as far as I know, has produced any sound research to show the effects of these planets to establish that without them a vague area of astrology was not illumined. A Poona astrologer talked of these planets with passion, as though he had discovered, all ultimate secrets of astrology. When asked to prove his point in the last ten years repeatedly in all astrological conferences he has attended, he brought out no research to prove even that his own blind belief had any solid foundation. He died after the first edition of this book as published.

These imitators should understand that good deal of Indian astrology is concealed in the scriptures of the country. It needs demystification which can be done very easily as both Indian astrological and Sanskrit learning have been our undying and living traditions. In the *Journal of Astrology,* a quarterly we are publishing now many articles on this theme will be published. The handicaps the Project Hindsight faces do not exist in India. But, in India we have neither such initiative nor the zeal to do researches. Whatever translations the generation of older astrologers like Dr. Raman have done with scanty illustrations and wrong ayanamsha have been our hurdles. They have to be overcome at once. For them even a wrong translation of a classic has become a dogma. It should be remembered that most of these translators never understood the real meaning of what they were translating. They made available what was not available, yet have done damage, as I have explained in my book on Jaimini's Mandook Dasha.

A healthy disrespect for that generation and an energetic demystification of the Hindu mythology alone have to be the future

basis of great research.

A research of mine named "The Prism of Prediction" (September and October issues of the Astrological Magazine, 1984) was based on my act of demystification of some of the stories of the Puranas and the Mahabharata. Almost all of my researches are based on clues I got from the holy books of India. Western scholars like David Pingree never knew that a lot of Indian astrology was contained in these books, and not merely in the manuscripts of astrological literature.

Intelligent Indian intellectuals who know that these books have concealed elements of physical sciences too are, now coming out slowly with their own findings, but in a low key.

Here is an Instance

About the eclipse of 24 October 1995 an interesting story appeared in the Times of India of August 16, 1995 (page 11) written by Sudhamahi Raghunathan reads as follows:

"Celestial events have certain mystery and power which seem to come from the myths and legends of ancient times... In India a common motif all over the country in folk tales as well as Puranic accounts is the 'devouring' motif commonly associated with the serpent. The story goes that Ganesa, the elephant faced god had just partaken of a heavy satisfying meal when he found the sun and the moon laughing at him. This offended the pot-bellied deity who immediately ordered the serpents he had tied around his waist as a belt to swallow the celestial objects. That they did and the whole earth was plunged into darkness."

"...Dr. Nirupama Raghavan, director of the Nehru Planetarium, says that this myth is based on actual observance. "Just a little before, about 30 seconds before total eclipse, the sky darkens and as the sun's light is released into the sky through a very small area now, it flits through the sky in the form of long wiry waves which look like a million snakes or worms. They appear again at the end of the total eclipse. I feel therefore that there is this association with snakes in many of our myths related to eclipses."

Talking about Rahu and Ketu, the report goes on.... "This indicates people as long back as 4000 BC knew the alignment when an eclipse occurred. There are two planes,

one along which the earth rotates around the sun and the other made by the moon as it rotates around the earth. Their points of intersection are called Rahu and Ketu. It is only when the sun and moon are in line at the point of intersection that an eclipse can occur," says Dr. Raghavan relating myth and reality."

Rahu and Ketu are made use of so correctly for predictions both according to their presence in a horoscope and according to their dashas in the Vimshottari dasha scheme. They are not planets, yet they are treated as ones, and their effects are shown through the proper study of the horoscope. The ancients must have combined, since India has always been a land of greatest yogis of the world, their actual observation with their yogic insight to arrive at the clearest discernible results. A very simple rule may be tested. The 3rd house is the house of younger siblings and the 11th of elder ones. Rahu in those houses alone makes one either the youngest or the eldest of the children of parents or the eldest or the youngest in that sex.

Rahu who is the cause of eclipse, here does not allow the others among the siblings to occupy the first or the last position among siblings. Rahu the cause of eclipses, performs the same act of eclipsing the siblings here. There are different ways to understand when Rahu and Ketu are beneficial in a horoscope and when not.

Here are the instances of ancient Indians discovering what are not planets and using them effectively for predictions which the rest of the world had not known.

Let me give some instances to show how the ancients quantified even the strength of planets through a snapshot method called the *astakvarga.* If used with the dasha system and the effects of Rahu which is only an imaginary point, what information it reveals will be seen in the horoscopes.

There are great beneficial sides of Rahu also about which a research has been done by Shivaraj Sharma. That book, *"The Mystery of Rahu"* has now come out with a second and enlarged edition.

Rahu & Brain Poisoning

To show how Rahu eclipses the mental energy, creates strong negative

tendencies and gives an undesirable direction to one's life and career I am applying three parameters:

1. See if Rahu is positioned in the 5th house or connected with the 5th lord.
2. Then see if the 6th lord is aspecting either the lord of that house or is in that house itself.
3. Work out the combinations of the 5th, the 6th lords with Rahu in any house.

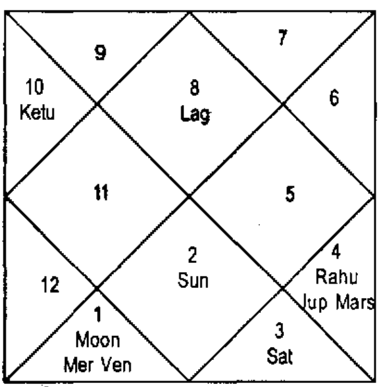
If such a combination is present, the snake which Rahu represents, seems to pour out its poison into the brain.

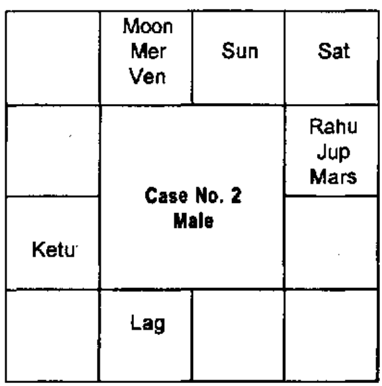
This can create mental aberrations, mental dementia in extreme cases and intense jealousy. Such people need very strong control over their negative tendencies, impulses and opinions.

Aspects of benefics, particularly Jupiter, even if with bad ownership can save or alleviate the trouble.

See an Instance

The 5th lord Jupiter is under double affliction inspite of its exaltation. The affliction is caused by Rahu which has eclipsed his intelligence, sanity, good feelings and sense of balance. Then the 6th lord Mars joins it. It is happening in the 9th house which is the house of Guru





Lagna	Sun	Moon	Mars	Mercury
23° 31"	00° 10"	01° 01"	29° 59"	09° 59"
Jupiter	Venus	Saturn	Rahu	Ketu
23° 35"	09° 26"	01° 59"	17° 08"	17° 08"

and father. It is a *guru-chandala yoga,* or a combination for fault finding and megalomania and waste of energy in negative channels.

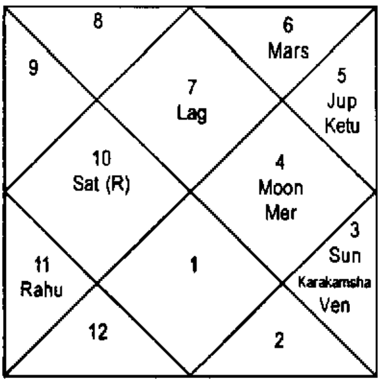
Such a tendency is exacerbated by the presence of the 9th lord, Moon in the 6th house. From the Moon, the 6th lord Mercury is in the 6th house from the lagna again and the 5th house from the Moon receives the aspect of Saturn.

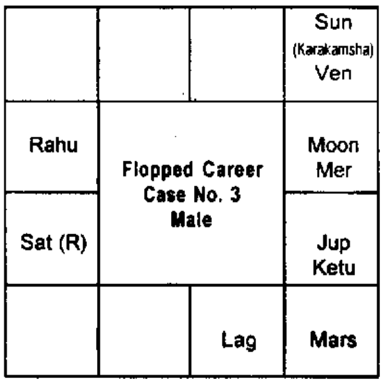
His hatred and jealousies and inferiority complex found its fullest manifestation in the dasha of Jupiter, the 5th lord. In the dasha next, Saturn in the 8th house yet to come, the results of the karma done in the dasha of Jupiter will boomerang is what can be seen.

It is the case of a very good dasha wasted under the compulsion of Rahu who is conjoined with debilitated Mars.

See similar other instances to know that Rahu is not an imaginary point but a great astrological truth discovered by the great seers of India.

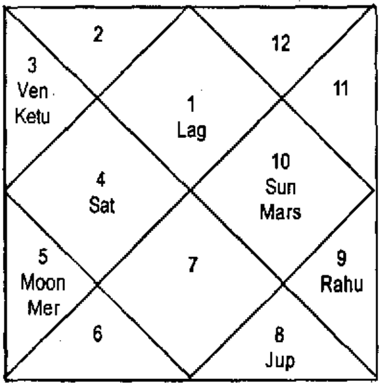
Flopped Career

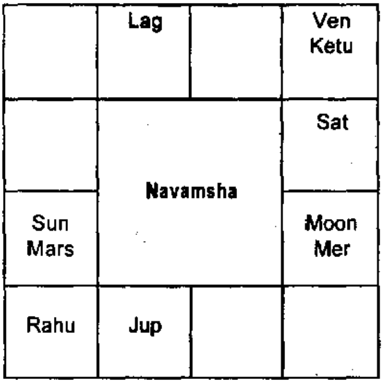


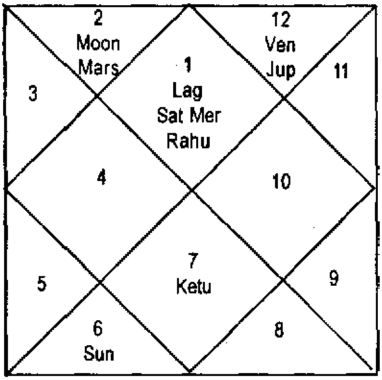


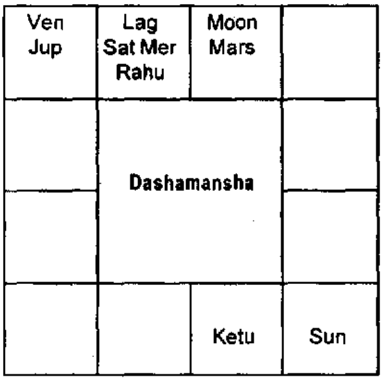
Lagna	Sun	Moon	Mars	Mercury
20°18"	10° 26"	06°15"	01° 03"	04° 59"
Jupiter	Venus	Saturn (R)	Rahu	Ketu
23° 20"	27°43"	22° 46"	06°59"	06°59"

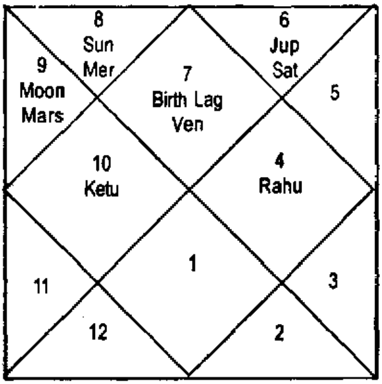
AK	AMK	BK	MK	PK
Venus	Jupiter	Saturn	Sun	Moon
GK	DK			
Mercury	Mars			

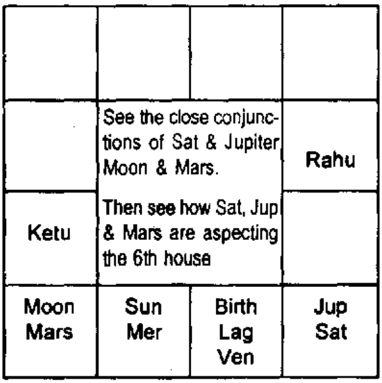












Lagna	Sun	Moon	Mars	Mercury
00° 00"	24° 19"	19° 50"	19° 59"	12° 31"
Jupiter	Venus	Saturn	Rahu	Ketu
13° 40"	25° 54"	14° 48"	18° 31"	18° 31"

33	32	33	27
20	Sarvashtaka of Case No. 2		30
25			25
31	29	25	27

Notice Some Features:

1. The 5th house has Rahu.
2. The 5th house receives the aspect of the 6th lord.
3. The 5th lord is retrograde.
4. From the Karakamsha in the birth horoscope, which is Mithuna, Rahu again aspects (Jaimini aspect) the 5th house.
5. In the navamsha, the Karakamsha is under the grip of Rahu and Ketu.

Sarvashtaka Varga

Saturn	3	4	5	4	2	2	1	3	5	4	2	4
Jupiter	5	4	5	5	5	3	5	5	4	3	4	8
Mars	4	4	2	4	3	4	4	4	4	3	0	3
Sun	6	4	4	4	2	6	2	3	7	4	2	4
Venus	4	7	4	3	5	4	4	5	4	3	4	5
Mercury	6	5	4	6	4	4	6	4	3	4	4	4
Moon	4	5	3	4	4	4	3	5	4	4	4	5
Sarva	32	33	27	30	25	27	25	29	31	25	20	33

The snapshot method of quantifying the strength of houses from the lagna is known as the *sarvashtaka* in Hindu astrology.

1. The 5th house is the weakest house in the sarvastaka in this horoscope.
2. In the bhinnastaka of Mars the 5th house has zero points.

The mahadasha scheme shows how the *samskaras* or the psychological, religious and intellectual tendencies arise. See that here.

He was born in the mahadasha of Saturn which ended in April 1948 and that of Mercury, seventeen years later.

The best of the yogakaraka dashas were over soon. After that it was a totally lack lustre career in which he developed more jealousy against those who had done better in life. He joined journalism where too he was a flop and has left no mark, wrote nothing remarkable for which he could be remembered.

His joining language journalism and becoming a sports correspondent was the type of funny thing that happens in India. He never played any games except cricket in kurta and pyjama in third rate matches. He knew nothing about athletics till he had passed his Masters. The tradition in Indian journalism is that sports correspondents are rarely considered for the posts of assisstant editors. He manipulated to get that on caste consideration. Here, his career came to a full stop.

The 5th house of emotions, if disturbed, leads to distorted view of events and persons. Here, Rahu created phobias and fears.

Rahu is in the 5th house and Venus, the lagna lord is also the 8th lord. All his negative emotions, a man of no achievements, created problems for him.

His Venus Rahu period was from the middle of 1979 to the middle of 1982.

He had a serious heart attack on 10 December 1980 in Venus Rahu after which he lost all his confidence in life. He was always a timid and jealous man. Now if his juniors did still better he had to reconcile himself to his fate. He could not do it and became more and more peevish. He learnt some astrology and gave many breezy predictions. Then he finally misapplied that little and dangerous knowledge to himself, developed the morbid habit of becoming depressed about his health and children. His married life has been very happy but professionally he flopped very badly. Those who knew him from his childhood and had seen him doing well in his studies wondered how he could flop so badly. It was the unhelpful dasha scheme that destroyed all his chances of rising high in life.

The tragedy of his career started with his dangerously little knowledge of astrology. He was employed and if he had continued in that job as a lecturer he might have done better. But he decided on seeing his own horoscope, that after his marriage his rise would

be spectacular. Actually, after his marriage his further progress in his career stopped.

He married in Mercury-Jupiter which was followed by that of the sub-period of Saturn in which he became a typical Indian householder by becoming a father. His family burdens increased and his initiative, which he never had in his life, got sapped even if there ever existed any chance of it sprouting.

Which combination he saw in his horoscope which made him feel that after his marriage his rise would be spectacular is what many people asked him. He had no answer but never had the honesty to admit that it was a miscalculation. He had become a total escapist mentally, physically and emotionally. He worked in a newspaper where life could be led parasitically.

Transits

It is only after seeing all these, that transits should be seen. 10 December 1980 when he had heart attack.

The retrograde Saturn aspecting his Moon along the 4/10 axis explains his terrible gloom and cynicism in his professional life.

Now see his Navamsha Horoscope

In the navamsha, Saturn, Sun and Mars opposition along the 4/10 axis made it worse.

Politically, he being a Brahmin, he had sworn a life long loyalty to Indira Gandhi, the clever woman politician, who had forged her vote bank politics of Brahmin-Harijan-Muslim so long as it could succeed. My prediction about Indira Gandhi's death in 1984 annoyed him so much that he wrote a journalistic piece under a pen name criticising astrologers who predicted the end of the Indira period.

He never overcame such cynicism. It is a story of total cynicism and rancour. He could never do anything creative anymore.

Now see the dashamansha the picture becomes clearer.

1. The 10th lord is debilitated and with Rahu and the 3rd and the 6th lord Mercury.
2. The 10th house has no planet, no aspect of any planet.

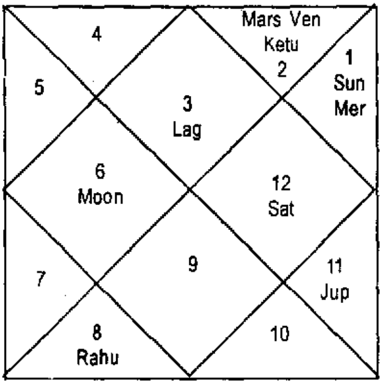
Now notice how Rahu in the 5th house in the birth horoscope and with the 10th lord in the dashamansha who is himself debilitated prevented the flowering of a career which could have been very

good. His negative tendencies, jealousies, back biting and laziness are all well reflected by the role of Rahu in the 5th house of the birth horoscope and with the 10th lord in the dashamansha.

I do not personally know of so great a promise in childhood and so terrible a flop later.

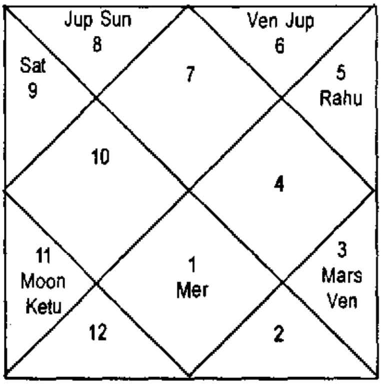
Case No. 4
Half Successful Technocrat

Sometime in 1979, or earlier, I met this person who had high technical qualifications in electronic engineering from USA in those days, when he could not have had many competitors in the field. It



Sat	Sun Mer	Mars Ven Ketu	Lag
Jup	Case No. 4 Male 10 May 1938 08.00 am Lat: 28 N 38 Long: 85 E 08		
	Rahu		Moon

Lagna	Sun	Moon	Mars	Mercury
02°59"	25°47"	06°08"	18°12"	03°04"
Jupiter	**Venus**	**Saturn**	**Rahu**	**Ketu**
06°30"	19°21"	19°59"	03°54"	03°54"



	Mer		Mars Ven
Moon Ketu	Navamsha		
			Rahu
Sat	Jup Sun	Lag	

is now that there is such a flood of electronic experts in India. In other countries also Indians have been doing very well in this field.

If he had made use of the opportunities available then he might have ended up in some of the topmost positions in India by the end of the eighties. Why and how did a person born in 1938, and so well qualified in 1976, fail to make any mark so far is best explained with the help of the dashas he had to go through. In the earlier case Rahu in the 5th house receives the aspect of Jupiter the 6th lord.

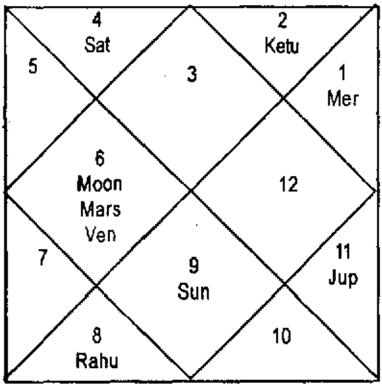
Analysis

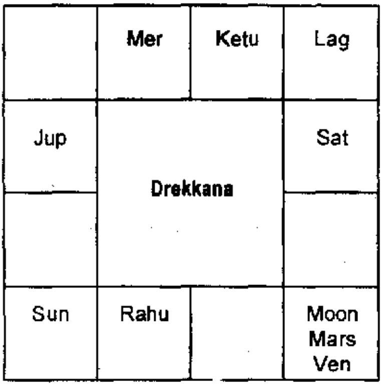
1. The 5th lord of the horoscope, Venus, is under the worst affliction. In the earlier case the 6th lord aspects the 5th house and there is Rahu in it, which is what made him cunning but he himself wasted lot of his energy in negative way. In this case, again the 5th and the 6th lords, so close in degrees, are with Ketu and are getting aspected by Saturn.
2. Unlike the earlier case, this person had with his high technical qualifications suffered more because his Moon is in a terrible Kemadruma yoga (there are no planets on either side of the Moon or with it).
3. Then unlike the earlier case, where the person had his best dashas of Saturn and Mercury and later all unfavourable ones, he got the dasha of the 10th lord after the age of 30. But this Jupiter could not help him much as it is placed in the 6th house from his Moon, causing a Shakata Yoga (literally the career moved with the pace of a bullock cart.)

Wasted Energy

In all such cases of flopped careers it should be seen how the Vimshottari dasha ran from the childhood. Up to the dasha of the Sun, Moon and Mars, till the age of twenty three, he prepared himself well for the career of a technocrat. See Mars in the 12th house. He is a green card holder of USA.

It was from the start of the dasha of Rahu that all his pain started. Rahu in the 6th house aspected by the 6th lord, Mars and the 5th lord, Venus gave him health problems including heart problem.

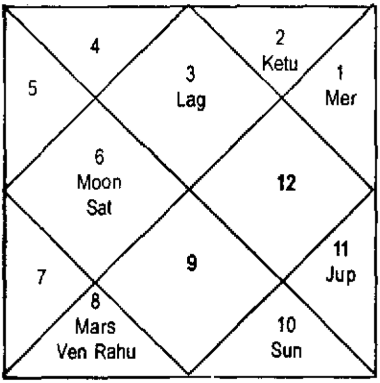


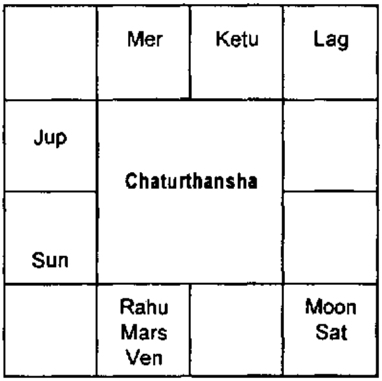


In the earlier case, it was Venus Rahu one of them connected with the 5th house that created problems. In both cases it was heart attack.

He lost confidence in himself and his career suffered.

See the similarity between the earlier horoscope and this.





The Saturn-Moon axis is along the 4/10 affecting his career as in the earlier case. The internal gloom gets reflected in the frustration caused by failures in career which the aspect of Saturn on the Moon shows along the 4/10 axis.

The Navamsha

1. In the earlier case, the Moon is in the 5th house of thinking with the 6th lord Mercury and gets aspected by Mars, the 8th

lord from the 10th house. His habit of malicious gossiping was the negative channel through which his life energy got wasted. It made him a cynic out and out.

In the present case, also the Moon is in the 5th house with Ketu and is aspected by Saturn. He lost confidence in himself and developed a terrible inferiority complex.

Then the aspect of Mars on the 5th lord in the navamsha aggravated his complexes.

2. In the earlier case, the 10th house has only malefic influences with no touch on the 10th or 11th houses. In this case, Jupiter influences the 10th house in the navamsha. It was therefore possible to persuade him to concentrate on his career. He has been a good success in Jupiter's period because of the excellent exchange between the 9th and the 10th lords in the birth horoscope.

   He has improved in the present period of Saturn in the 10th house though his inferiority complex and mental gloom remains, as before.

3. To seek the reason for it one should see what troubled him. Therefore see his drekkana.

1. The afflicted 4th house kept him busy in his quarrels with his own siblings in his share of inheritable property from his father.
2. Had he inherited it, there would have been no need for him to take up any job was his own calculation. But the 6th lord in the 4th aspected by Saturn, who is also the 8th lord, kept him deprived of his share.

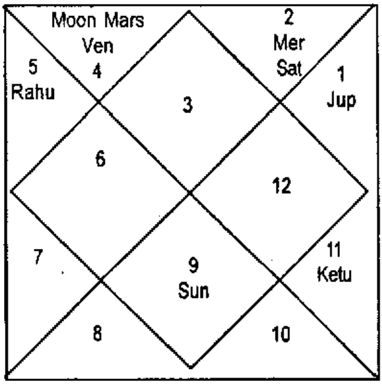
Further explanation for it can be seen in the chaturthamsha.

Moon and Saturn in the 4th house and Rahu and Mars with Venus in the 6th house bottled up all his energy in the property quarrels.

Unlike the earlier case, here he got the dasha of the 10th lord Jupiter followed by that of Saturn and made up for lost opportunity. But in the competetive age in which we live, the world belongs to the youth and persons in their forties. He is getting older. Yet he is lucky to see in his good period his children, particularly the son, become very successful.

The benefit of a good dasha finally turned his story of wasted energy into his own moderate personal success and great success for his children. In the earlier case, bad dashas could not help his children.

So see the dashamansha.



	Jup	Mer Sat	Lag
Ketu	Dashamansha		Moon Mars Ven
			Rahu
Sun			

1. Jupiter in the 11th house in the dashamansha has helped him overcome his problem of wasted energy.
2. Saturn in the 12th house has given him his opportunities in the USA.
3. Compare it with the dashamansha of the first case where the 10th lord is debilitated and under the RKA axis. This is how fates works.

Now a final comparison between horoscopes numbers two and three.

The Importance of Rahu in a Horoscope

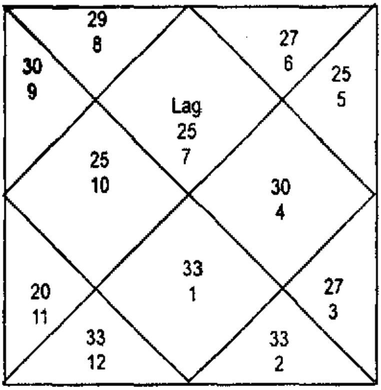
We started with the story of the eclipse of 24 October 1995 and the mention of Rahu. Every planet in a horoscope is representative of some karma of our past whose fruits, good or bad we have to have in the present birth.

But Rahu, the cause of eclipse is the cause of some eclipse of something in your life also.

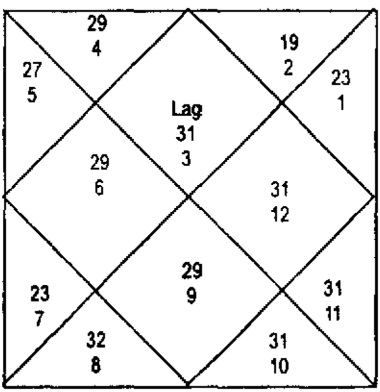
Therefore see Rahu in every horoscope in the following ways:

1. If Rahu is alone and not aspected by any planet it will give its results according to its own position and the condition 'of its dispositor.

COMPARATIVE STUDY OF BOTH SARVASTAKAS



33	32	33	27
20	The floopped career's Sarvastakas		30
25			25
31	29	Lag 25	27



31	23	19	31 Lag
31	Half successful Technocrat's Sarvastakas		29
31			27
29	32	23	29

10th	30	The 11 th House weak compared to the 10 th which shows the wasted opportunities
11th	25	
12th	27	The 12 th house is stronger than 11th which is why good deal of money gets wasted because of his children.
5th	20	Afficted 5 th house in S.A wife bottles up his energy.
7th	32	

31	The same as in the first case
23	
19	This case is reverse. Good children earn Well and support Parents
23	Same as in the first case
29	

2. If Rahu is conjoined with some planets, it will eclipse them. The lordship of that planet or planets falls under the shadow of Rahu.
3. If Rahu is aspected by some planet or planets, notice which are they. Here the broad classification between malefics and benefics given in classical astrology can be used effectively.
4. Aspected by malefics, Rahu allows his shadows to fall with violence, if with Mars with violence, if with Saturn with slow creative destructive tendencies.
5. Aspected by benefics, Rahu can turn into a benefic.
6. These results can be modified by using the principles of the Yogakaraka of Parashara. In such cases, Rahu also acts as yogakaraka.

To understand the scheme of the link between Karma and Astrology the following points must be kept in mind.

1. All houses represent four purusharthas or efforts for our understanding, dharma (religious conduct), artha (earings), kama (desires) and moksha (salvation).
2. The lords of those houses, planets in those houses, planets aspecting those houses excite into action those purusharthas.
3. It happens in the dashas concerned.

This and this alone is the correct psychological reading of a horoscope.

Rahu is the point of obsession in your horoscope which may be a point of upliftment or downfall. Rahu must perform this act without fail in every horoscope. A major research on this has been produced by Shivaraj Sharma. As with Rahu so with other planets, planets show the link between Karma and astrology.

In the USA, I was shown a book on the myths and symbols of astrology and asked for my opinion. I said it was confused mixture of the eastern and western symbolism and not useful at all in knowing how and why the myths could be made use of for astrological predictions. Merely compiling all of them together could make it interesting reading only, not useful for astrologers.

Classification of Karma

Karma has been well explained in many commentaries of the Gita and in the Mahabharata. In other scriptures too it is referred to in some context or the other. Here only a brief summary is being given. There is nothing original in what I am presenting here. I am only tabulating some essential points from those commentaries written by wise men of India.

First divide Karma into three categories.

Akarma

He who has reached the stage of total God-contemplation,has no duties to perform but his Karma remains.

He sees karma as akarma and akarma as karma.

This is the stage of akarma leading to salvation.

It is possible when karma is done with total detachment,morally, with no desire for the fruits of such karmas. It is a high stage of Yogic development.

Karma	Vikarma
a) Sanchita or accumulated karmas of past lives.	a) Anti-parental karma.
b) Prarabdha: that portion of the accumulated karma which is alloted for the present birth.	b) Anti-family karma
c) Kriyaman is the karma we do in the present life.	c) Anti-society karma.

d) Aagami is the karmas of future births if the present birth is not the last one.	d) Inhuman karmas.

Results of these Karmas

a) Akarma leads to salvation.
b) Vikarma leads to divine punishment, a terrible cycle of rebirths and endless sufferings.
c) Karma can lead towards akarma or vikarma. The akarma element leads towards salvation and the vikarma element towards bondage.

Elements of Karma

Karma thus has four elements as shown in the table earlier. That is being explained here.

The *Sanchita Karma* or the Total Accumulated Balance of Karmas.

It is only man that perform karmas and not animals which remain in what is called bhoga yoni or the form in which they have only to suffer or enjoy and can do no karma to liquidate or create more karmas as man can do.

Sanchita karma are karmas done by a person in his previous births as a human being only. Such sanchita karma is divided into two parts: the prarabdha or that part of sanchita which is alloted for the present birth. It has both positive and negative sides. Man's enjoyments and achievements spring from the positive part of it and unhappiness and failures from the negative part. This is what a good astrologer sees.

The other part of the sanchita can be called motivations created which can enter any time in the present life. Thus when a persons suddenly does an act which he least suspected that he could ever do, it may be the result of such a motivation. This is the result of the samskaras of previous lives. Human life therefore is the story of prarabdha and motivations for which believes in the effects of environment or heredity have no valid explanation. Human behaviour is thus moulded by four factors: environment and heredity, and prarabdha and motivations which have their origin in past lives.

Favourable	Mixed	Unfavourable

a) Acting according to one's own plans willingly.
b) Acting according to one's own plans unwillingly
c) Acting according to someone else's plans willingly.
d) Acting according to someone else's plans unwillingly.

In these four types of actions man has no choice. It is the compulsion of destiny that makes him do it all.

Note: When a person does all this without any sense of happiness he succeeds in liquidating his karma. When he grumbles and wants to force himself out of the situation he creates further meshes of karma for himself.

It is necessary to remember that no one can avert his prarabdha

Kalyan

अवश्यमेव भोक्तव्यं कृतं कम शुभाशुभम्

Aveshyameva Bhoktavyam kritam karma shubhashubham

Prarabdha has to be suffered, both the positive and the elements in it. Without it the bondage of karmas does not get exhausted in even thousands of births.

The Yogi accepts it as wise person and allows it to exhaust itself. The *bhogi* (the worldly) tries all tricks, gets trapped by astrologers, psychics and all other types of occultists and yet does not succeed in averting it. Some yogis who help others overcome actually postpone it to other births. That is not the nullification of prarabdha but only its postponement.

Kriyaman Karma

Kriyaman karma is the area in which man can make or mar his destiny. In this limited area alone he enjoys freedom of action. The karma done by him in this area either creates future karmas and a longer cycle of births and rebirths or leads to the liquidation of his karmas and paves the way for salvation in this or subsequent births.

It is again an area which materialistic cultures will find hard to accept. They will make an amalgm of all this and come out with a theory current in 1995 in the USA that each person can become

his own guru. There is also a six course in *avatarhood* in the USA. It is a pure materialistic reaction to make money.

What then is kriyaman karma should be understood through the table given here. The efforts put in by a person yields its results. An astrologer can predict it. Yet a person must know that the motivations springing from many past human births are always there in a good or bad way with him.

Kriyaman Karma

Visible Results	Motivations	Invisible Results*
(a) Instantaneous	(a) Pure and auspicious	(a) Worldly
(b) Delayed	(b) Impure and inauspicious	(b) Spiritual

* It is the area of failures of astrologers. Perhaps invisible planets will give some clue. It is why when some people develop some pathological dependence on astrologers are miserable beings.

Note: It is only in the kriyaman area that man enjoys freedom to act according to his wish though the motivations of past life and prarabdha do often create a conflict.

The best advice given by all great yogis to all is to suffer willingly prarabdha and do good deeds and charities in the kriyaman area.They know that human body suffers from six vikaras or defects: there is birth, then a form, change, growth, decay and finally destructions. The prarabdha is what the body has to suffer. He who has conquered his mind and has reached a high state of divine wisdom does not look upon all these six defects as any cause for grief at all.

In astrology, we talk of favourable periods, particularly the yogakaraka periods. I have noticed that men have suffered badly as soon as their yogakaraka dasha was over because in this period instead of doing holy deeds and charities they accumulated wealth, gained power and became arrogant. In many cases the results were instantaneous while in others delayed.

In the good period when nothing was succeeding like success, they took to only the gratification of their material achievements with gusto, forsaking many scruples. When the bad period came their

suffering was too much for them.

What then is suffering? It is what you think it is.

The yogi too suffers from prarabdha's strokes but he remains cheerful because he accepts prarabdha.

The Difference Between Bondage and Salvation

The cycle of births and rebirths comes to an end only when the astral body finally gets dissolved in some birth and salvation is attained. Salvation is not the dissolution of the physical body but of the astral body. We refer to three bodies:

(a) The physical body
(b) The astral body and
(c) The causal body

We are concerned here with the astral body which when dissolved leads to that blissful state of living death which is what akarma finally becomes.

Astral Body or Linga or Sookshma Deha

Every transmigration is the migration of the astral body from one physical body into another, carrying with it the history of its good and bad deeds.

It is the astral body that stands between bondage and liberation. The scriptural literature of India is full of instances of the dissolution of the astral body leading to salvation. In the west, particularly in the USA which is the most open minded western society, there are great instances like that of Edgar Cayce, who inspite of being an orthodox Christian traced the origin of every ailment to some karmic cause of the past life which he could see in his trances. There are said to be ninety thousand such recorded cases in the institute named after this great American.

The favourite instance of mine is that of Arjuna the great hero of the Mahabharata and companion of Lord Krishna. When Maya enveloped him and he did not want to fight the battle at Kurukhestra, Lord Krishna gave what is the greatest piece of divine wisdom, the Gita. To convince Arjuna, he even let him see his 'Vishwaroopa' or the great Cosmic Form. Yet, it appears that Arjuna could not overcome his respect and attachment to Bhishma, Dronacharya and others who

had been his Gurus, counsellors and had in his life the place of most venerated grand parents of their family.

On one of the eighteen days of the great battle, Arjuna was fighting battle else where when his dear son, Abhimanyu was trapped by the army of Duryodhana and killed. If the persons whom he had respected could do this to his son, Arjuna had now no reason not to fight with all his might, skill and valour. It was not the preaching of the Gita as much as the death of his dear son that could have been now the greatest motivation for Arjuna to fight the battle ferociously. The picture of Arjuna now was not of a spiritually wise man but of an aggrieved father who had to take revenge for the death of his son.

The battle over, with his elder brother, Yuddhistara having become the king, one day Arjuna told Lord Krishna that he had forgotten the great lessons of the Gita preached to him on the battlefield of Kurukhestra and wanted to hear it again from him.

यत् तद् भगवता प्रोक्तं पुरा केशव सौहृदात्।
तत् सर्वं पुरुषव्याघ्र नष्टं मे भ्रष्टचेतसः।।

Yat Tad Bhagvata Proktam Pura Keshava Souhridaat
Tat tat sarvam purusha-vyaghra nasta me bhrasta chetasa

If that can be the condition of Arjuna whose moral uprightenousness and spirituality besides the great luck of being the companion of Lord Krishna, what should be the reactions of us the puny mortals?

Krishna chided Arjuna and gave the essence of the teachings of the Bhagvata Gita in a different form. The lessons were repeated through the preachings of a Brahmin which were quoted.

Did Arjuna remember these? Let us see the future development of Arjuna spiritually.

Arjuna was present when Lord Krishna left his mortal frame in what is known as Prabhas Patan, near Somnath in Gujarat. It was an inconsolable state for him now. His dearest friend had left him. He was now not the warrior Arjuna but the meditator who thought only of Lord Krishna all the time. He now reached a high state of Krishna consciousness. The memories of his past association with Lord Krishna haunted him always now. The deep agony was the much greater incentive for him now than the actual companionship of Lord

Krishna earlier. It transformed him. The description given in the Srimad Bhagvatam is:

गीतं भगवता ज्ञानं यत् तत् संग्राममूर्धनि ।
कालकर्मतमोरुद्धं पुनरध्यगमद् विभुः ।।

Geetam Bhagvatam Gyanam tat yat sangram murghani
Kaal Karmaat moruddham punardhyagatam Vibhu

(Prathama Skandha, Adhyaya 15, Sh. 30)

The lessons of the Gita preached to him were forgotten by him because of lapse of time, his karmic entanglements and also indolence.Those great moments of Krishna consciousness created a total transformation in Arjuna's life now.

Vishoko Brahma Sampatya Sanchinna dwaita-sanshaya,
Leena prakitir nair gunyad-linga-tvad-sambhava.--p 28 Bhagvata)

Now having attained divine wisdom the veil of Maya was torn off, his sense of duality ended. His 'linga deha'(astral body) got dissolved.

Arjuna was now out of the cycle of births and rebirths because his astral body had been destroyed. That was the state of a high Yogic achievement which he achieved while still alive. Again in the 10th Skandha of the Bhagvatam there is a reference to the 'linga deha'.

Tadaanusmaran-dhvasta-jeeva-koshast-madhyagan

The Gopis, Lord Krishna's female devotees of Vrindavan and companions were told by Him to meditate on Him. The result of it was that their 'jeeva kosha' (the astral body) got dissolved.

That is the state of liberation, the dissolution of the astral body, the freedom from the cycle of births. It is attained only through detachment, wisdom which are the attainments of a spiritual practitioner only.

The Time of Birth is first Lamp-post of Destiny

A debate raging these days is that when a time for the birth of a child could be chosen for a surgical operation and delivery of a child, the time of birth and the planetary position is no more accidental but one that can be chosen. This argument would be met later. The argument also is that the time of birth is not predestined.

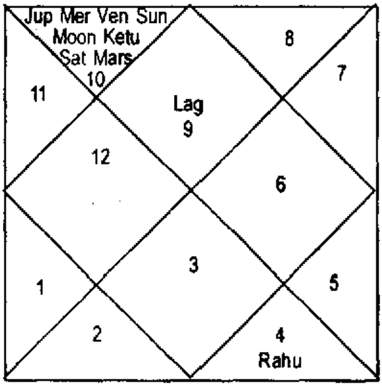
The time when a person is to be born is not of his choosing. It is predetermined by the great God.

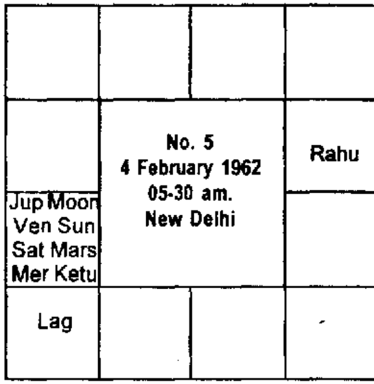
Some contrasting instances will be shown.

Take the case of births on 4 February 1962 at any time in India or anywhere in the world. I got many horoscopes of this period when the Moon and the lagna only changed on different days. To make predictions for them has been a challenging task for astrologers. Invariably, in those cases when the lagna changed, the entire meaning of the fates of the persons underwent a change. Other details had to be worked out before embarking on any prediction. Parashara's divisional horoscopes, together with Jaimini, alone could solve the problem.

Try changing the birth time hour to hour and see how, with no planet changing the sign, only the lagna keeps changing, the Moon increases in degrees and different results come out for different lagnas.

Tabulate all Jaimini karakas and the picture is totally confused.



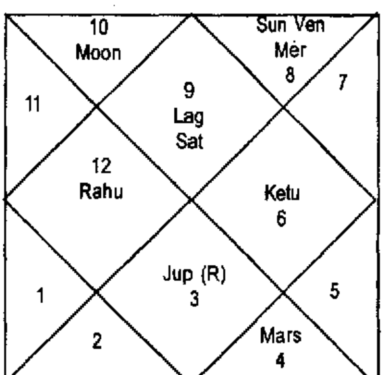


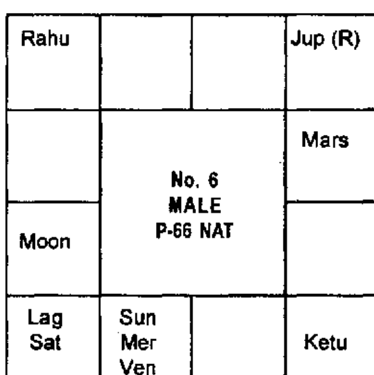
Lagna	Sun	Moon	Mars	Mercury
23°31"	21°21"	07°20"	08°15"	24°47"
Jupiter	Venus	Saturn	Rahu	Ketu
25°03"	23° 11"	10°22"	24° 43"	24° 43"

Now keep changing the lagna and the fate changes. The lagna depends on the birth time. Were those who were born on this day anywhere in the world in any position to exercise their choice about the day and time of their birth?

No human being can ever decide at what time he would be born, on which day and where.

The pattern of a man's destiny is decided before he is born. Note the following:



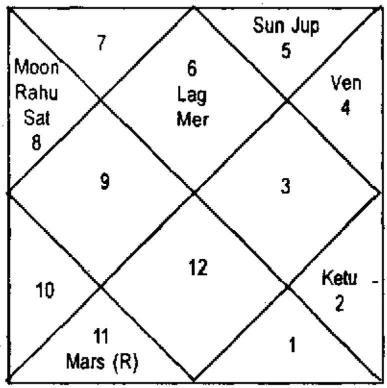


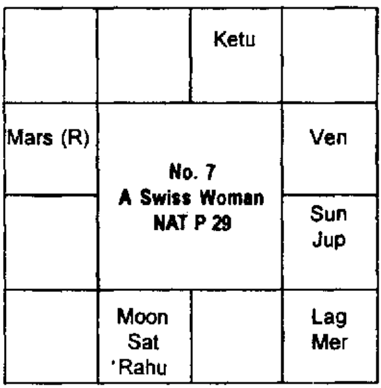
1. The 9th, 10th and the 11th lords in the 12th had to take him to a foreign country.
2. The 12th lord, Mars in the 8th aspecting the 8th lord in the 2nd, forming a *Chandra-Mangal yoga* gave him obsession with money.
3. The opposition of Saturn and Jupiter is the combination of the lagna and the second lords, giving him more money.

He rose from an ordinary clerical position in India, went to a foreign country on a posting and from there made fortunes. He resigned from his job, took to some sort of a religious life but never missed the chance of making money.

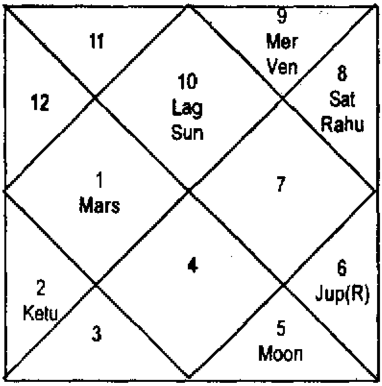
Did he do it himself? No. Those planets had to give him money. His religiosity is the convenient garb he must wear. Shift the lagna and the pattern of his destiny would be different.

Her dasha of Ketu started when she was one year old. Ketu in the heavily afflicted 9th house tells its own story. The 4th lord Jupiter in the 12th house with the Sun afflicted by Mars and Saturn revealed the full mystery of Ketu. She was abandoned by both of her parents.



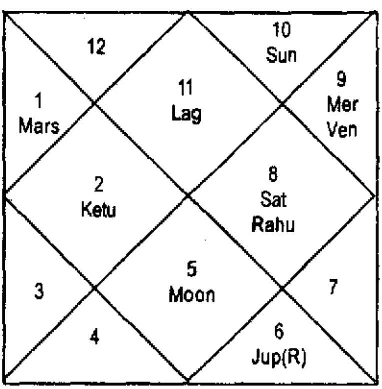


Lagna	Sun	Moon	Mars (R)	Mercury
09°58"	26°11"	28°59"	24°31"	18°47"
Jupiter	Venus	Saturn	Rahu	Ketu
20°28"	10°42"	04°25"	08°33"	08°33"



	Mars	Ketu	
	No. 8 Male Doctor 18 January 1957 07.22 am. Lat: 32 N 55 Long: 75 E 07		
Lag Sun			Moon
Mer Ven	Sat Rahu		Jup(R)

Lagna	Sun	Moon	Mars	Mercury
00°32"	4°28"	00°19"	00°23"	19°02"
Jupiter	Venus	Saturn	Rahu	Ketu
08°32"	13°16"	17°46"	03°46"	03°46"



	Mars	Ketu	
Lag	No. 9 Engineer 18 February 1957 09.35 am. Lat: 32 N 55 Long: 75 E 07		
Sun			Moon
Mer Ven	Sat Rahu		Jup(R)

Lagna	Sun	Moon	Mars	Mercury
12°16"	04°32"	01°43"	00°26"	18°29"
Jupiter	Venus	Saturn	Rahu	Ketu
08°32"	13°21"	17°46"	03°42"	03°42"

Was this birth horoscope and this dasha balance her own choice? Something was predestined. Even if she becomes sensitive about it, she can now never discover who her parents were or are if they are alive.

Twins: Their Differing Fates

Working on the horoscopes or on identical horoscopes is the finest test of one's astrological ability. Here are two horoscopes of twin brothers whose lives have been both similar and dissimilar.

This brings to the other important landmark in our discovery of the elements of Prarabdha in a horoscope. It is the Moon.

The doctor died of an incurable disease after the first edition of this book was published.

Birth Moon & Constellation — *Other Lamp-posts of Destiny*

In Indian astrology the importance of the Moon is understood clearly because along with the planets here we make use of twenty seven constellations. The scheme to be followed in delineating the contours of anyone's destiny is:

1. Start with the Lagna which is the physical body.
2. Then examine the Moon which is the Life-Force.
3. The Sun is the soul.
4. The other planets, Mars, Mercury, Jupiter, Venus, Saturn, Rahu and Ketu are the flesh and blood.
5. Six divisional horoscopes: Hora is for wealth: Drekkana is for siblings and other matters: Navamsha is for the spouse and the subtle and clear understanding of the pattern of destiny: Dwadashamsha is for parents and has other uses also: Thrimshamsha is knowing about agonies but reveals a wealth of details about talents.

Why the Moon is so important can be understood that in the Indian *Panchangas* (Almanacs) which have five elements determined by the position of the Moon.

(a) *Tithi* or the lunar day, the Moon's distance from the Sun is the basis.

(b) Nakshatra or what is called the lunar mansion is the constellation in which the Moon is positioned.

(c) Karana is again based on the Moon, it being the half portion of a tithi.
(d) Yoga is again dependent on the position of the Moon.
(e) The last, Vaar or the day of birth is dependent on all other planets.

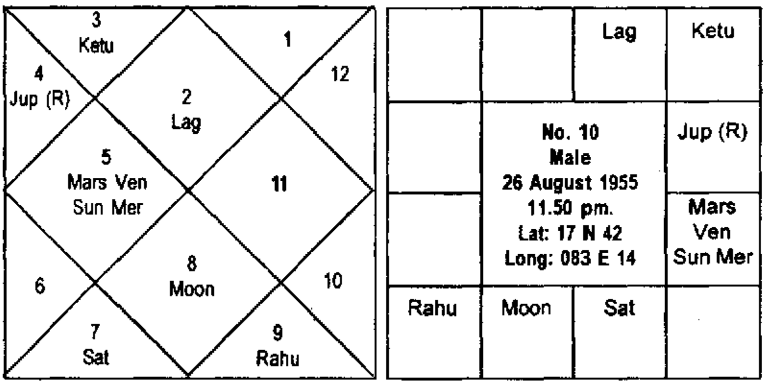
The Sun and the Moon, the two luminaries are the main basis for all calculations of a Panchanga on which is dependent the casting of one's horoscope.

Therefore the position of the Moon in a horoscope shows the static promise of good and bad events. And the Vimshottari Dasha being dependent on it, the predictions we make about good or bad time for an individual is again based on it.

How and when your life force will manifest is decided by the Moon. Since the position of the Moon at birth is not in the hands of an individual, the Moon becomes, next to the lagna, the most important landmark in the story of prarabdha.

In what we call the balarista or child mortality (better to say difficulties and mishaps for a child and not death) the main role is that of the Moon.

This young Indian died of cancer in USA where no doctor could save



Lagna	Sun	Moon	Mars	Mercury
18°14"	09°29"	24°38"	06°20"	27°58"
Jupiter	Venus	Saturn	Rahu	Ketu
22°46"	07°58"	22°26"	00°41"	00°41"

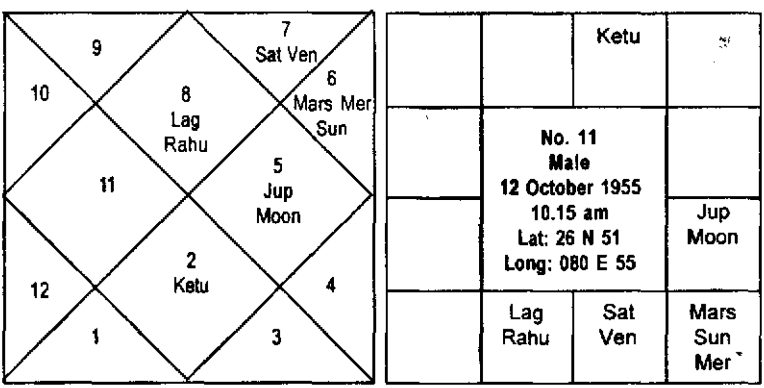
him. He died in Venus-Saturn-Venus on 11 June 1983.

The Moon which represents life force is between Rahu and Saturn and is aspected by Mars. Venus as the lagna lord represents the 6th lord of diseases also. Saturn in the 6th house proved worse. In the sub-period of Venus, the lagna and the 6th lord, he died.

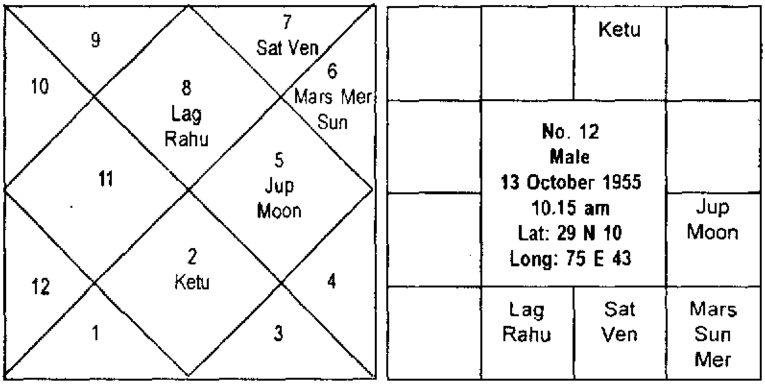
The Moon of the youngman is 24 degrees and 38 minutes which in the case of Jyestha nakshātra has special sinister significance in causing pain to the entire family.

There are many fatal points associated with the Moon on which a full book can be written. Instead of stressing that negativity, let me clarify here that an American woman has her daughter's Moon at 3 degrees and 19 minutes in Scorpio with bad aspects. I avoided doing reading either for the woman or her daughter. This lovely child's parents fight most abominably. What we call <u>balarista</u> is not the death of a child as most of the wooden translations or even other books written by Indians in English but means unhappiness to the child which can come from different sources. Children in USA who hardly enjoy the love of both parents long, unlike in India, show the effects of that <u>balarista</u> in that form.

Why the lagna and the Moon make a difference is being shown through an interesting contrast.



Lagna	Sun	Moon	Mars	Mercury
18°31"	24°52"	11°01"	05°56"	27°58"
Jupiter	Venus	Saturn	Rahu	Ketu
01°54"	05°43"	26°26"	26°13"	26°13"



Lagna	Sun	Moon	Mars	Mercury
13°50"	25°50"	24°24"	06°35"	27°17"
Jupiter	Venus	Saturn	Rahu	Ketu
02°04"	06°58"	26°33"	26°04"	26°04"

Contrast

JAIMINI'S KARAKAS

October 12	Karakas	October 13
Mercury	AK	Mercury
Saturn	AMK	Saturn
Sun	BK	Sun
Moon	MK	Moon
Mars	PK	Venus
Venus	GK	Mars
Jupiter	DK	Jupiter

MOON'S DEGREES	LAGNA'S DEGREES
October 12: 11-01 18-31	October 13: 24-24 13-50

Difference In Destiny Pattern

October 12	October 13
1. Eldest of the siblings with a younger brother and then	1. Sister elder, then he and two sisters after him.

a sister.

2. Is a post graduate in history.	2. Is an engineer.
3. Is a high government official.	3. Is an industrialist.
4. Married in Nov. 1981.	4. Married in Aug. 1984
5. Has two daughters.	5. First a son then a daughter.
6. Father died in 1987.	6. Father is alive.

All these finer differences emerge out of the study of:

(a) Jaimini's Karakas.

(b) Divisional horoscopes and only through Lahiri's ayanamsha. Try Raman's ayanamsha on both in a similar way

October12		October 13
26°17"	Sun	27°17"
12°28"	Moon	25°51"
07°23"	Mars	08°02"
29°56"	Mercury	28°44"
03°21"	Jupiter	03°31"
07°10"	Venus	08°25"
27°53"	Saturn	27°59"
27°39"	Rahu	27°30"
27°39"	Ketu	27°30"
19°58"	Lagna	15°17"

The difference between scientific approach and a misleading ayanamsha will be clear to anyone who can do this exercise.

But the important points being stressed here are:

a) There is a difference exactly of one day in the birth of both. The birth time is the same but the birth places are different.

b) The degrees of the lagna are different which makes all the difference to the divisional charts, the limbs of a horoscope.

c) The degrees of the Moon are different with the result that the mahadasha sequence changes.

d) Jaimini's karakas undergo a difference and here comes in a very fine difference.

Happiness From Children — *Debt of Past Lives*

The Curse of Mother (p118) sh 4?

सर्वेषामेव शापानां प्रतिघातो हि विद्यते।
न तु मात्राभिशप्तानां मोक्ष: कचन विद्यते।।

It is possible to counteract the consequences of anyone's curse. But there is no hope for a person who is under the curse of his mother.

Debts of Past Lives

The horoscope reveals the bond, linkage and its quality with the family we are born into. We can take up bit by bit the story, starting with the planetary linkages. Examine the 5th house and the 5th lord of both the husband and wife to find about what they could expect from their children. Before doing that let me quote from the Padma Purana where the concept of <u>Rinanu-bandhan</u> is explained succintly. <u>Rinanunubandhan</u> means the undischarged debts of past life as a result of which we are born in a family and become relations, friends and even have other intimate relations with all those with whom we interact in our lives.

1. Those who have given loans in the past life become our relations in the present birth.

2. Some of them can be even those extreme cases whose property was captured illegally.
3. The spouse, the parents, siblings, relations, even servants all are born as a result of the rinanubandhan.
4. Each one is born according to the motive dominant at the time of death. In the present birth he gets that motive fulfilled and after giving terrible pain, departs.
5. He who had lost his property through deceit in the past birth is born as a handsome and accomplished son in the present birth and, after inflicting terrible pain, goes away.
6. He who takes loans from others and dies without discharging it takes his birth in that family as a father, brother, wife or friend etc. His behaviour is evil. He treats everyone badly, speaks harshly and enjoys life at the cost of others. He fritters away family fortunes.
7. Children

   The bad one: He behaves like an enemy, hates his parents, makes fun of them, criticizes them. After his marriage he swindles his parents also.

   The good one: He obeys his parents from his childhood. Even after growing up, he remembers to look after his parents, talks sweetly to them and keeps them happy. After the death of the parents, he performs all such rituals like "sraddha" to give them happiness even in the world to which they have departed after death.

   The Indifferent one: He is neither happy nor unhappy with his parents, neither gives them anything nor takes anything from them.

All this can be extended to all other human relations in one's life.

Whatever is happening is the result of the deeds of past lives.

The Moral: *Do not covet others' wealth. Every karma boomerangs.*

Astrological Parameters

1. Take up any horoscope and examine the 5th house and the 5th lord.

2. See how they are placed, in quadrants, trines or evil houses.
3. See how they are aspected, associated, good or bad.

At a glance these three parameters will convince you whether you as a parent can expect happiness from your children or not.

Next, take up the horoscope of the couple, husband and wife, and make a more comprehensive examination of the horoscope by applying the three parameters.

In my book, *"Planets and Children"*, I have given enough examples of unhapiness of other types also from children.

Saturn mahadasha began in 1979.

He has two sons and one daughter.

Towards the end of 1986, he and his wife came to me. Now apply the three parameters (ofcourse detailed examination should be done later).

Case No.13

1. The 5th lord is aspected by the retrograde 6th lord which is why there is so much hostility between him and his children.
2. The 12th lord, Mercury is conjoined with the 5th lord. He has spent a fortune on excellent education of his children in foreign countries like UK and USA
3. The 2nd lord in the 10th house aspects the 5th house aggravating the hostility of his children towards him.

For Indian society, the behaviour of his children is outrageous. The first son is a smuggler and could be arrested at any time and lives with a married woman fifteen years senior to him in age. The daughter is living together with a rich parasite of a well known family and does not want to marry. The third son suddenly gave up an excellent academic career and took to wild habits.

All this started happening in the dasha of the 5th lord, Saturn and reached a climax in the sub-periods of Mars. The father himself had to stay out of India because there were warrants of arrest for him for violations of many laws of the land. Sufferings come most in the dasha of yogakaraka, particularly the 5th lord, whose duty it is to divert your attention from the worldly to the spiritual. But it was too late for him. As a fond father he had hoped that he would raise wealth in illegal ways for his children who have been frittering it away.

Case No.14

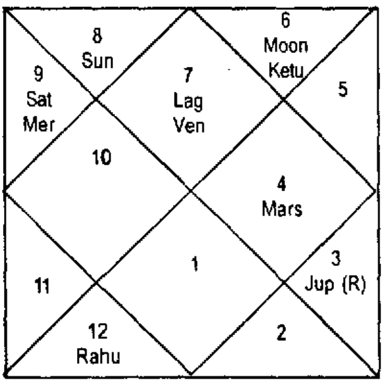
Examine the 5th house and the 5th lord. The story of his unhapiness with his two chidren is clear. It surfaced in the dasha of Venus.

The 8th lord, Venus is in the 5th house with Rahu aspected by Saturn from the 8th house.

Case No.15

See the affliction to Jupiter, the natural putrakaraka and affliction to the 5th house. It was the dasha of Mars, the 5th lord when his son was born in September 1968.

Re-read the Padma Puran account of happiness from children.



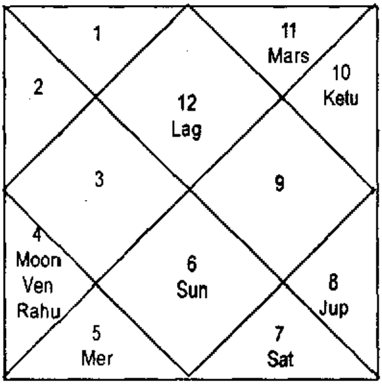
Rahu			Jup (R)
	No. 13 Male 14 December 1930 P Printed		Mars
Sat Mer	Sun	Lag Ven	Ketu Moon

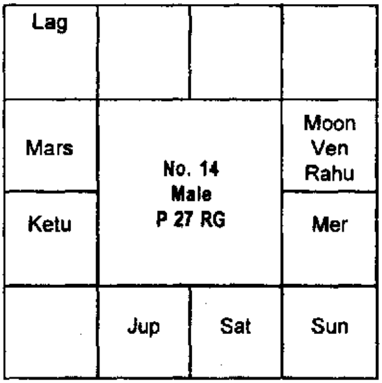
Case No.16

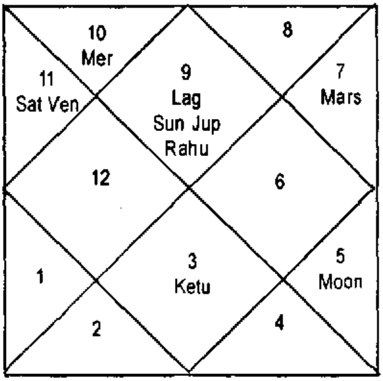
Now see the horoscope of the son.

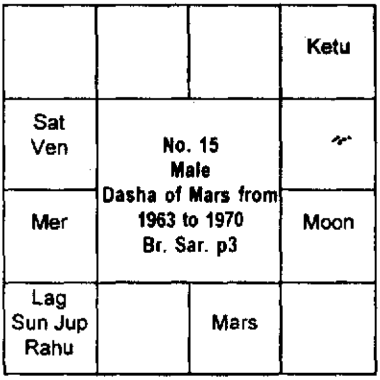
Now notice the following features:

1. Rahu, closest to the lagna, is aspected by Mars, the 2nd and the 9th lord from the 6th house of debts (rinanubandhan).
2. The lagna lord is with the 2nd and the 9th lords in the 6th house of debts again and also with Sun, the 6th lord.
3. The child was born in the dasha of Mars, the 2nd lord in the 6th house, the antardasha of Rahu in the lagna, very close, aspected by Mars. The pratyantara dasha was of Saturn in the 2nd house of speech.









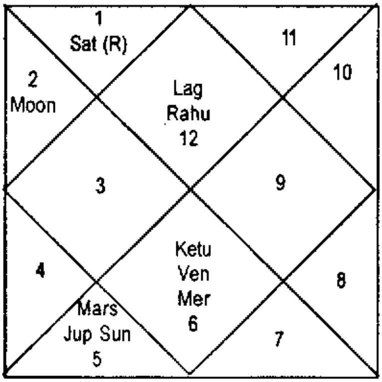
Note: Aspect of Mars on Rahu or Ketu in any horoscope is the area of difficulties. The house involved will show where it would manifest. Here it is in the lagna, the body.

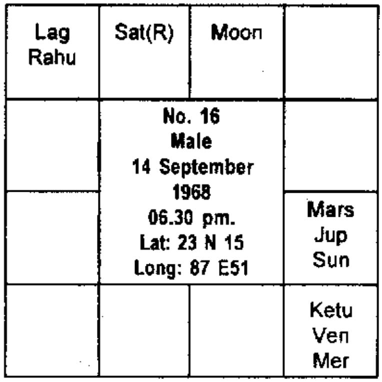
It should be seen if this is getting repeated in the navamsha also.

Again, here Mars does not spare the lagna and Rahu and the 2nd lord Jupiter. In turn, Mars aspects the 9th house from the 6th house.

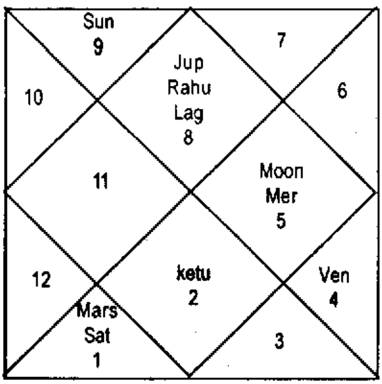
This is the rinanubandhana. The son was born speechless. The father has spent very heavy amount for his treatment. There is no relief.

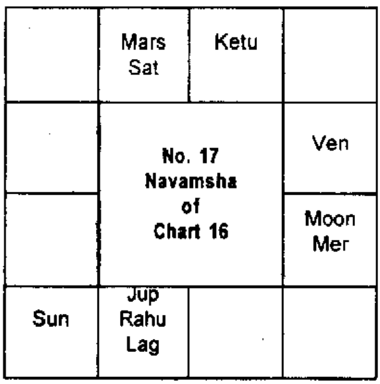
I have worked on many horoscopes with many details on the theory of rinanubandhan between children and parents as taught to





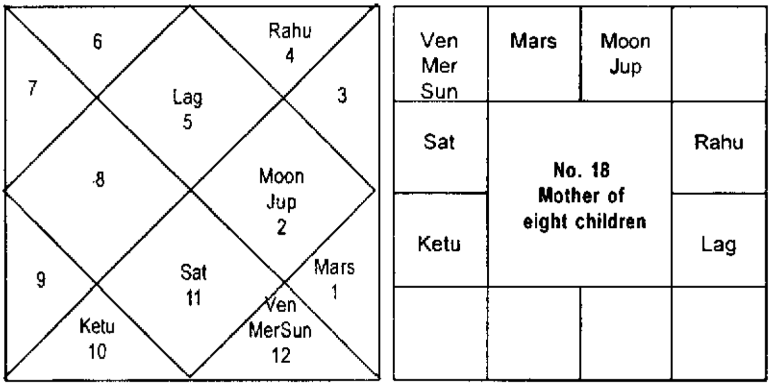
Lagna	Sun	Moon	Mars	Mercury
15°10"	28°20"	24°55"	02°01"	23°58"
Jupiter	**Venus**	**Saturn**	**Rahu**	**Ketu**
24°10"	21°39"	00°59"	16°21"	16°21"

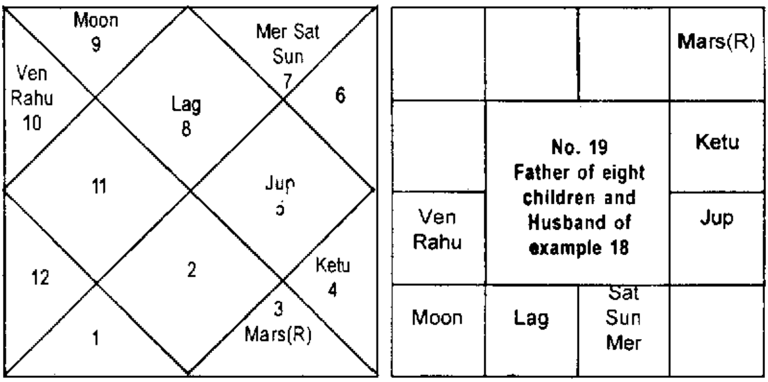




me by my mother. It needs almost two days work to do it on one horoscope. It should be done by preparing all the divisional horoscopes. Here only an idea is being to prove what the Padma Purana says. Now see a joint study of the horoscopes of the wife and husband.

Husband	**Wife**
1. The 5th lord is Jupiter in	1. The 5th lord is Jupiter in





transition.

3. The 5th lord has no affliction.
4. The Moon the 9th lord in the 2nd house is aspected by Jupiter showing the ideal rinanubandhan with children.

affliction.

3. The 5th lord has no affliction.
4. The 5th lord Jupiter is with exalted moon.

In both cases, a taintless 5th lord Jupiter is in the 10th house. It was the luck of the parents to see all eight children:

(a) Not die during their lifetime. The father died in 1961 and the mother in 1984. The first of the eight children died only after 1988. India, notorious for infant mortality in the period between 1920 and 1960, had rarely a family with no infant mortality

or a crippled child. In this case, all children were healthy, well educated and well-placed.

(b) All eight children served both parents to the best of their ability with finest feelings of respect and regard.

(c) The presence of the 5th lord in the 10th helped all children relatively well in life in a country like India where there were not many employment opportunies in those decades.

Manipulated Birth Time

Can a great child be born to someone a woman or man after manipulating the birth time, particularly these days when it is possible to fix the time of the birth of the child before its birth when planetary positions can be manipulated as we do in Muhurta? Thereoretically the answer is that it is possible. In actual practice it is a failure. Let that be understood because I must have worked on fifty or more horoscopes. What I found is what I am stating first, before giving an excellent case study.

1. As in *muhurta* so here. There are errors which an astrologer cannot avoid even after fixing the best muhurta we have seen disasters, particularly in marriages and jobs.
2. A very bright child can be born only if there is the promise of such a child or children in the horoscopes of the parents.
3. I have given time for surgical operation (caeseran) to many for the birth of children. Those proved only to be better than average children over a period of ten years. I have not been able to follow other cases as during my entire career as an officer of the goverment of India, I was transferred from one place to another. I neither got any feedback nor could get any as I never was interested in the subject for many years except now when it has become a hot controversy.
4. In many cases, the birth time fixed could not be adhered to as there was some unavoidable delay. It made a difference of some minutes in some cases and in hours in some others. Either the horoscope changed or the other vital important factors changed.
5. To do it, the horoscopes of both the parents must be examined thoroughly. It is rarely possible to have excellent time in both the horoscopes for the birth of the child with great promise.

Astro-genetics is an area in which doctor-astrologers should work hard with their knowledge of medical science to establish a great research.

I have got very good and accurate results by adopting the methodology I am outlining here. But before that it is necessary to be reminded of a great Hindu tradition.

(a) For doing spiritual penance for a good child

(b) For having sex at astrologically auspicious time for the birth of a child. I have not worked on it but the pre-natal horoscopy or the garbadhan lagna is the most neglected part of Indian astrology. An astrologer did indulge in the gimmick of giving the birth of his own child by manipulating the child's birth data to suit his convenience. It is the biggest fraud of recent times. Yet other astrologers should work on it on classical lines.

(c) The result of it is that the child will be born with a fine and promising horoscope. Those parents who have a bright child in their families must remember that it is the spiritual merit of their past lives which has given them a child of whom they are proud. Their horoscopes will always show it.

Methodology of Astro-Genetical Study of the Birth of A Child — *The Unique Case Study*

In 1995, when I am writing about it, it is 22 years after what I consider a very great prediction of mine.

The Background

In a city (Patna) where I was posted during my service career a doctor friend of mine who knew astrology and others often discussed astrology. That was in 1972. Once the doctor asked me whether he would ever have a chance of going to UK to do his higher degree. I told him that he would have it soon.

Then one day, the doctor told me that his wife was pregnant. What would be the sex of the child? I have not been so sure in such predictions I told him. Yet I ventured to say that a son would be born.

Then one day the doctor told me to choose a mahurata for a caeseran operation for the child to be born should be chosen by me. Presuming it to be a boy, as I had predicted, he wanted me to fix a lagna with favourable planetary positions.

I told him, after preparing such a horoscope, whether it was a boy or a girl.

(a) after the birth of the child he would go outside the country with his wife and child.

(b) The child will have brilliant studies but in a foreign country. First see the doctor's horoscope.

In the birth horoscope

a) The 5th house receives the aspects of Jupiter, Venus and Mars.

b) The 5th lord, Venus is in the 11th house, aspecting his own house.

(c) Jaimini's *putrakaraka* is Jupiter with Mercury the *darakaraka* forming a rajayoga and is aspected by the Moon the *amatyakaraka* who is in the 10th house.

(d) Finally see the 6th lord Mars aspecting the 5th house showing the rinanubandhan.

Now see the Saptamsha

1. The 5th house has exalted Mars conjoined with Saturn and the Moon and is being aspected by exalted Jupiter and Venus from the 11th house.
2. The sixth lord aspecting the 5th house in the birth horoscope and also in the 5th house in the Saptamsha is the the reconfirmation of rinanubandhana.
3. The benefic aspects with the rinanubandhan causing Mars, joining Saturn, the rinanubandhan causing planet in the saptamsha, shows the birth of child who would repay the obligations towards his parents, dutifully and with spiritual zeal.

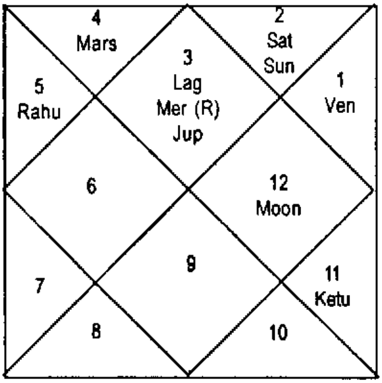
He was passing through the major period of Venus, the lord of the 5th house and the sub period of Jupiter aspecting the 5th house. The sub sub period was of Ketu in the 9th house of foreign journey. Venus as the 12th lord too was the promise of a foreign journey.

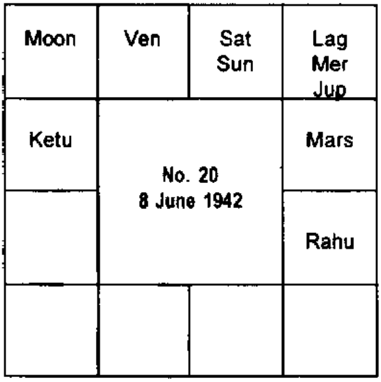
The date of operation was fixed for 14 December 1973.

It was my astrological advice. Now the time?

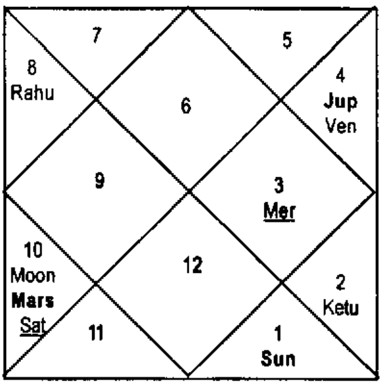
An astrologer must remember that as in choossing a muhurta, so here too, the best planetary position is never available. Out of what is available, only the best planetary combination has to be chosen. As in the case of muhurta, so here too it is the lagna which must become the most important factor.

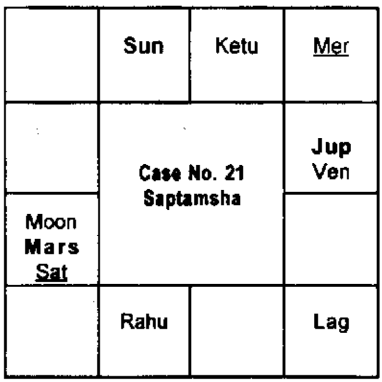
So I first put the planets of 14 December 1973 in the chart without choosing the lagna. It was as follows.





Lagna	Sun	Moon	Mars	Mercury
15°44"	23°34"	18°57"	03°10"	00°43"
Jupiter	Venus	Saturn	Rahu	Ketu
06°24"	13°51"	10°49"	15°25"	15°25"





Favourable points were:

1. Three benefics, Jupiter, Venus and the Moon would be in kendras.
2. Mercury would be vargottama.
3. Mars would be in his own house, in Mesha, his moolatrikona house.
4. Moon would be in the nakshatra of Mercury which was vargottama.

Points for Consideration

1. It should help the child to untertake a foreign journey soon.
2. It should help the child to have a very good time for education.
3. It should prove lucky for father and also for his own foreign journey.
4. It should above all be good for the health of the child.

How about Makar lagna ? And it would arise roundabout nine in the morning which would suit any hospital also for an operation.

What time then within the Makar lagna was the next question.

I then prepared the navamsha without the lagna and then the dwadashamsha again without the lagna.

I decided that the navamsha lagna should be Mesha and the dwadashamsha lagna should be Mithuna. It would be possible at 9-30 a.m.

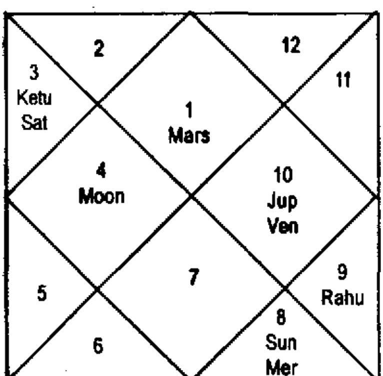
I fixed that time and gave advance predictions before the birth of the child which I have given before.

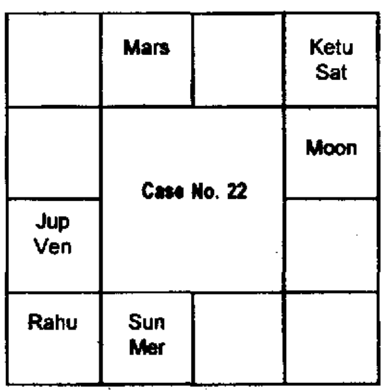
The child would be born in Mercury Rahu Venus.

Further considerations which weighed with me were:

a) Birth in the dasha of Mercury which was Vargottama in the 11th house should be gainful for the father because it was the 9th lord also besides being the sixth lord.
b) Rahu in the 12th house ensured a foreign trip.
c) Venus the 5th lord with the 12th lord Jupiter should ensure a foreign journey for education.
d) The navamsha should have some good merits as well.

1. There is a good exchange of the 1st and 2nd lords here.





2. Mercury is vargottama.
3. The 5th lord, Sun in the 12th again showed education in a foreign country.
4. Jupiter aspected the Moon in the navamsha while in the birth horoscope joined in the gajakesari yoga.

   Then the dwadashamsha had to be:

(1) The balance of unexpired portion of Mercury dasha would be about five years and seven months.

(2) Ketu dasha would be till about 1986 when the child would be thirteen years.

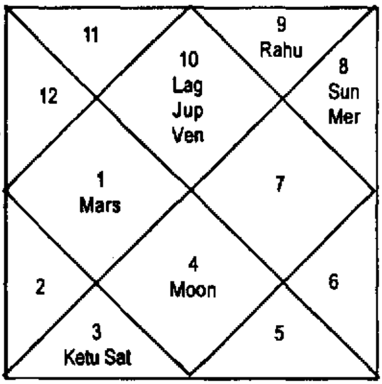
(3) Then comes the career making period which for an Indian parent with the great love he bestows on his children, is most crucial.

What Happened ?

I had no way of getting a feed back as I was transferred out of Patna and lost touch with him. But I remembered him and his family as very spiritual and traditional. Our relationship was based on mutual and shared respect.

Sometime in 1992, the doctor had visited India, found out my address and told me that:

1. His son was doing very well in his studies.
2. That he himself had left for UK on 9th December 1975 within two years of the birth of the son.

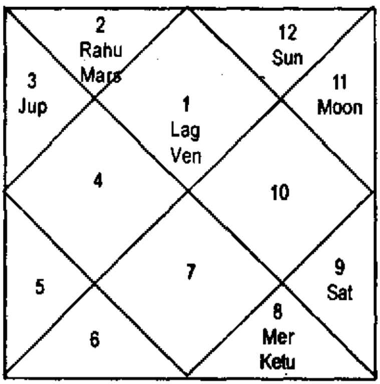


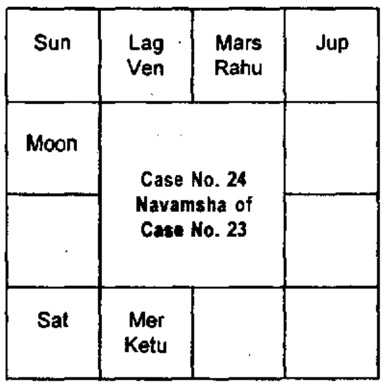
	Mars		Ketu Sat
	Case No. 23 14 December 1973 9-30 am. 25 N 36 85 E 08		Moon
Lag Jup Ven			
Rahu	Sun Mer		

Lagna	Sun	Moon	Mars	Mercury
12°34"	28°31"	25°36"	03°51"	14°18"
Jupiter	Venus	Saturn	Rahu	Ketu
17°19"	10°50"	08°30"	05°21"	05°21"

3. He had, as predicted by me, done his Fellow of Royal College of Surgeon's Course in 1990.
4. He had done another higher degree as an eye specialist called F.C Opthamology.

He visited me one year later and told me that his son had stood first class first in a combined examination in England and had been offered admission by five universities. He was not only the most meritorious student of the year but had also broken many old academic record.

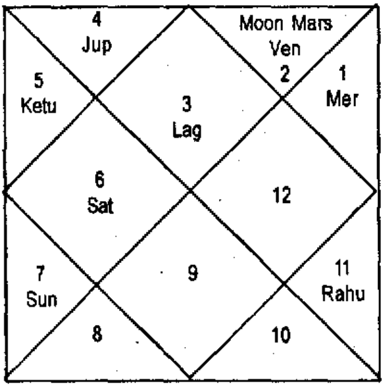




Prediction given in 1973 before the birth and in 1993, twenty years later, when I got a feed-back, made me immensely happy.

This is the only case where I have been able to watch the results over a period of over twenty years. I am aware that mine is:

1. The only case study in which I could get all details.
2. This is the only published astro-genetical case of a birth time chosen but, after examining the horoscope of the father, in which the promise of the birth of a bright child had already



	Mer	Moon Mars Ven	Lag
Rahu	**Case No. 25 Dwadashamsha of Case No. 23**		Jup
			Ketu
		Sun	Sat

existed. It means that even if I had not chosen such a time, the son would have been what he is.

3. In some other cases, where the birth time was determined by doctors and approved by astrologers, the results have not been spectacular. The horoscopes of the parents there were not of much help. There was no promise of a very bright child. All that the time chosen could have done was to contain the evil promises in the horoscopes of the parents.

My uneqivocal answer then to the question: whether by surgical manipulation of the time of birth, the fate changed, is: not at all. All that happens is there is slight modification. That falls in the area of kriyaman karma.

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The Whirligig of Time

"Disaster is not disaster. Good fortune is not good fortune. Disaster is to forget the Lord, Vishnu. Great sanity is to remember Lord Narayana".

The Vishnu Purana

What is good time or bad time? The definition is yours and personal. The drama of Karma keeps unfolding: tragi-comic scenes keep flitting across. Time, like a mirror, holds before your eyes the results of your deeds and misdeeds.

Not to be elated when you have achieved something, not to be depressed when you have failed is the sign of spiritual equipoise.

Yet, astrology shows through its mahadasha scheme how one evolves psychologically and spiritually. The emphasis should be on the spiritual progress, having been born as a human being, and not on the material and crazy achievements, particularly when the hi- tech era can give you lot of irrational ideas of becoming a celebrity.

Who is a balanced person? The Gita is full of many many descriptions of stage of spiritual development.

See one of them here.

तुल्यनिन्दास्तुतिर्मौनी संतुष्टो येन केनचित्।
अनिकेत: स्थिरमतिर्भक्तिमान्मे प्रियो नर:।।

Tulsaninda stutirmouni satusto yena kenachita
Aniketah sthiramatirbhaktimaan me priyo narah (Gita 12 ch. 19)

He for whom praise and criticism is the same (equal), is contented, has no house of his own to live in (lack of material desires) has a stable mind, such a devotee is dear to Me.

It is a rare state of development. Either one reaches it through intelligent self-introspection or through the company of people with divine wisdom but mainly through spiritual practices.

Time is God, appearing sometimes as inscrutably cruel and sometimes over-kind. That Time is, in Hindu astrology, the dasha systems, which are many.

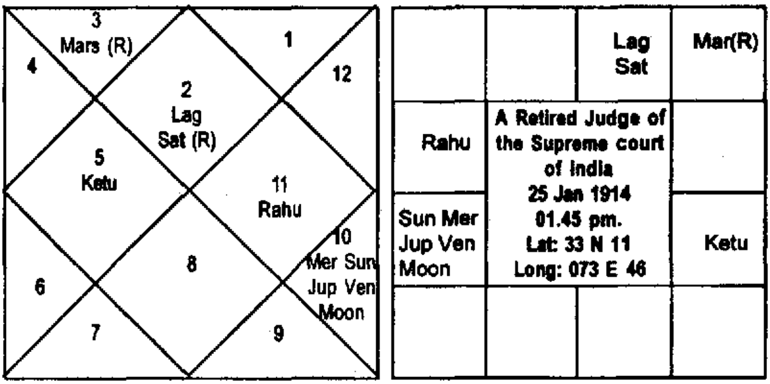
The Background Information

He had heard about me and wanted to meet me through a lawyer friend of mine. After our meeting was fixed, he came to my place.

The only background information I had was that he had retired from the high post of a judge of the Supreme Court of India.

He showed me two horoscopes one with Vrisha lagna and the other with Mithuna. Since I had known that he had retired from the post of a Supreme Court Judge I had no hesitation in telling that it had to be Vrisha with all those planets in the ninth house which represents judiciary.

No. 26



Lagna	Sun	Moon	Mars	Mercury
15°29"	11°53"	00°57"	15°18"	11°52"
Jupiter	Venus	Saturn	Rahu	Ketu
08°13"	07°40"	10°50"	22°51"	22°51"

But then I made some corrections and finally the horoscope on the basis of which I had given him predictions is given below. Those predictions came out correct. But the subject under discussion here is <u>the whirligig of time</u>, not those predictions.

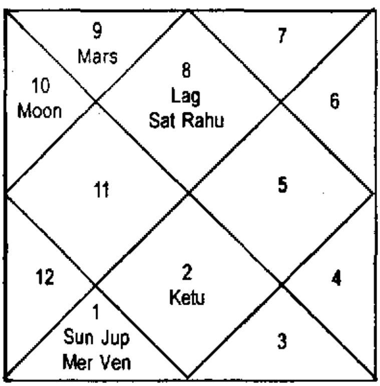
To do it, I had to ask him some questions about his past periods, particularly, the crucial Rahu Dasha.

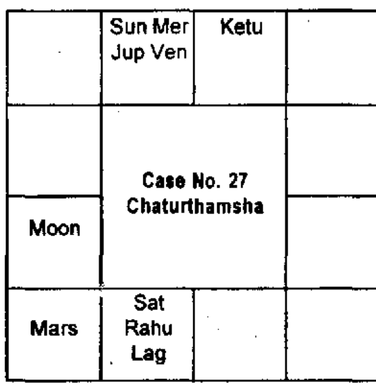
Notice all the negative features first:

a) Mercury is totally combust
b) Jupiter and Venus, so close, are also combust
c) It is the birth of an *amavasya.*
d) Mars in the 2nd house aspects the 22nd drekkana absolutely and then all those planets in the 9th house.
e) Rahu in the 10th is being aspected by Saturn. Career first as a lawyer and later, as a judge seemed to be likely.

He confirmed what I had seen about his career.

Then I came to the most crucial question. Concentrate on Rahu Venus period. Now see the Chaturthamsha.





The dasha of Rahu was from 20 February 1935 to 20 February 1953. From 1945 to 1949 the sub period of Venus ran in the mahadasha of Rahu.

The 9th house receiving the aspect of Mars had to have sinister significance. I knew that he came from a region which had witnessed the worst types of blood bath during the communal riots of 1947. He and his family must have tried to flee the place. But it was the period of Rahu-Venus. And then the 9th lord is retrograde in the lagna too.

In the *chaturthamsha,* Rahu in the lagna, Mars in the 2nd house and Venus in the 6th house had to have a very complex meaning. I worked on other vargas also and then tried Jaimini dashas too.

A very bloody period? Much bloodier than what others had witnessed? I asked him.

Roundabout October 1947, both of his parents and all his brothers and sisters were butchered by a frenzied mob of Muslims. He escaped, he survived after witnessing it all.

I remembered the meaning of an amavasya birth and the combustion of planets, planetary wars. Ofcourse, he was born when the world itself was plunged, soon after his birth in the first world war. All this happened in the most unfavourable period.

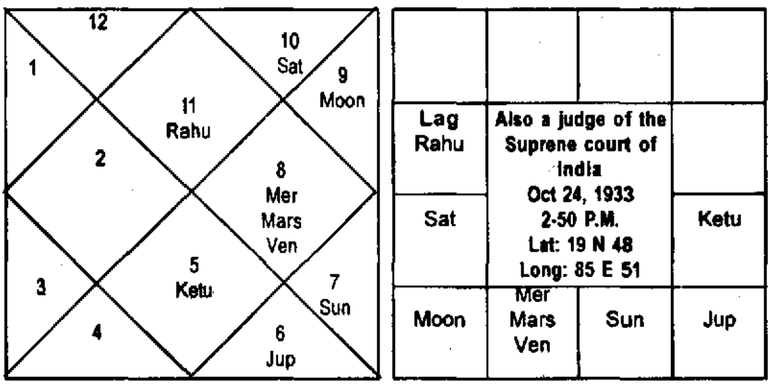
Then in the Saturn period, the most favourable one he rose to the highest judicial post available in India.

The 5th and the 9th and the 10th lords together in the 9th house forming so many rajayogas had also to give their excellent result in the yogakaraka dasha of Saturn.

The exchange of the 5th and the 9th lords too had to give him its results.

There was time when Destiny appeared so cruel and then come a time when he rose to highest judicial post in India.

Fate Lifts And...?



Lagna	Sun	Moon	Mars	Mercury
21°56"	07°32"	17°12"	17°47"	01°00"
Jupiter	Venus	Saturn	Rahu	Ketu
16°32"	22°10"	16°51"	03°16"	03°16"

He had met me in 1985, showed his horoscope and asked me whether he could ever expect to be a judge of the Supreme Court of India.

I verified some past events. The most material one is that in 1981 he had become a High Court Judge in the period of Rahu Venus. See the contrast that is clear from the previous case. Venus as the 9th lord gave him what he wanted.

In the mahadasha of Jupiter, the 11th lord of honour and recognition he could expect it. There was the Moon in the 11th house forming a good gajakesari yoga with Jupiter. In 1991, sometime his name was floated and in December 1991, he became a judge of the Supreme Court.

He was in Delhi and wanted to meet me. There was no immediate need. Yet, he perhaps felt that he should. That meeting never took place.

Then I read in the newspapers that on 29 May 1992 he had met with a fatal accident and died. I searched his horoscope and made a post mortem study thus:

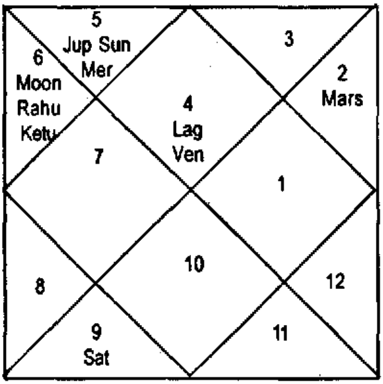
Analysis of the Horoscope

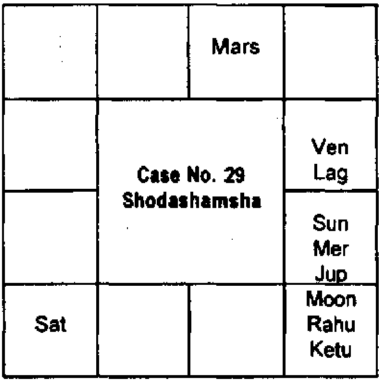
1. The lagna lord is in the 12th house aspected by Jupiter.
2. Rahu in lagna aspected by Mars. (Note it again.)
3. It was the mahadasha of Jupiter in the 8th house.
4. It was the antardasha of Saturn in the 12th house.
5. It was the pratyantara dasha of Mercury, the 8th lord, with Mars aspecting the 4th house of vehicles.

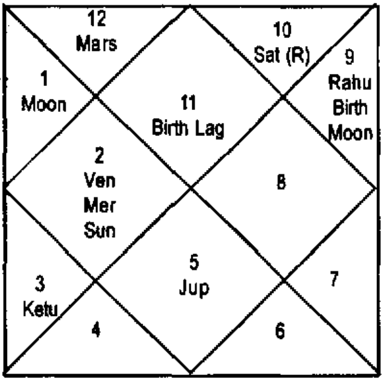
Mars has directional strength in the 10th house. But Mars is also aspecting Rahu in the lagna. Mars must perform both functions, elevate and then...?

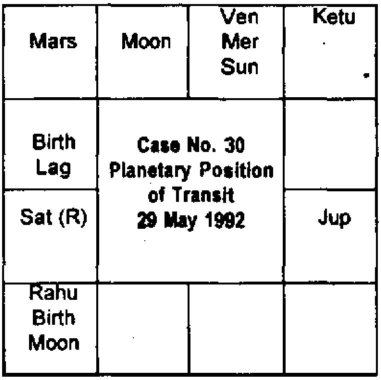
Shodashamsha

1. Jupiter is the 6th lord aspected by Mars.
2. Saturn is in the 6th house aspected by Mars.
3. Mercury is the 3rd lord of journeys with the 6th lord aspected by Mars.









Lagna	Sun	Moon	Mars	Mercury
18°14"	14°30"	09°02"	24°06"	11°40"
Jupiter	Venus	Saturn (R)	Rahu	Ketu
12°05"	10°21"	24°44"	07°04"	07°04"

Analysis

1. Mars in the second house aspected the 22nd drekkana.
2. Saturn was causing a *sadhe sati.*

It is the reverse of the earlier case. The first one suffered and later, rose as high as this person and lived very long to enjoy lot of wealth and further assignments as the chairman of so many inquiry commisions. The second one enjoyed life thoroughly, rarely suffered, had an expensive foreig car which he drove very fast.

I do not congratulate anyone. When caught in a situation in which I have to do it, I do it with apprehension in my heart. I remember

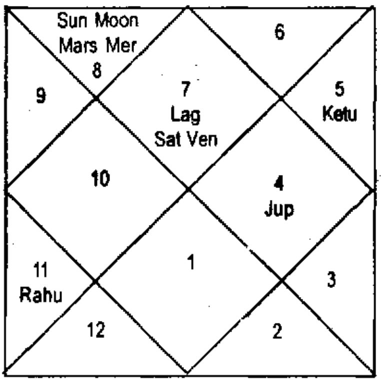
the Gita lessons.

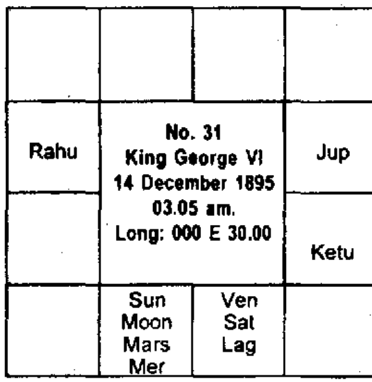
ONE MAN'S LOVE IS ANOTHER MAN'S LUCK

How Time, the God, changes fate! How an unfancied person became the king of England and what he faced, what happened to his kingdom is best revealed in the horoscope of King George VI of England.

Notice

1. The vargottama Rahu and Ketu.





Lagna	Sun	Moon	Mars	Mercury
04°24"	29°30"	02°26"	08°26"	25°50"
Jupiter	Venus	Saturn	Rahu	Ketu
16°11"	13°21"	22°21"	14°31"	14°31"

AK	AMK	BK	MK	PK	GK	DK
Sun	Mercury	Saturn	Jupiter	Venus	Mars	Moon

2. The Moon reaching its extreme point of debilitation and is the tenth lord.
3. Saturn exalted in the birth horoscope getting debilitated in the navamsha.

The birth data is taken from Notable Horoscope of Raman but I am using the Lahiri's (Chitrapaksha) ayanamsha.

Dr. Raman's explanation how he got the kingdom from his brother and not father is: "The political planet who happens to be

in the 10 from Chandra lagna, is with Mars, Bhatrukaraka while the 10 lord Moon is aspected by exalted Jupiter lord of 3rd and in association with Mars."

Raman's logic, based on only the birth horoscope, is in itself not very satisfactory in analysing this major event. Yet what he says means.

(a) The 10th lord from the Moon is the Sun, who is with Mars representing brother.

(b) The 10th lord from the Moon is the Moon itself who is aspected by Jupiter who is the third lord from the lagna.

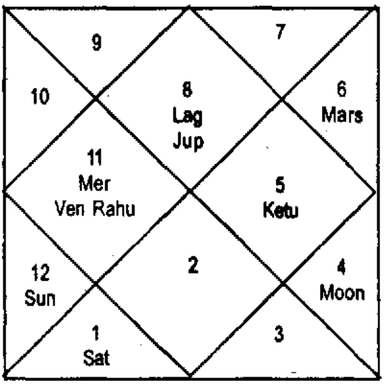
(c) This Moon is again with Mars, the significator of brother.

Note 1: According to Raman Ayanamsha the Sun should be in Sagittarius at 00-57 degrees. So the main argument of the Sun being with Mars fails particularly when the distance between Mars and the Sun is more than 20 degrees and, when they are in two different rashis.

Note 2: It is the eleventh lord, not the third lord, that should be discussed here because it was the elder brother from whom he got the kingdom.

Note 3: See the the 9th, 10th and the 11lords combining with the 2nd lord in the second house, showing gains from an elder brother, a vital point which Dr. Raman missed.

The explanation is so circumlocutory. A straight and easy one must be seen. It cannot be done unless divisional horoscopes are used which Raman has never done all his life. Here many varga charts



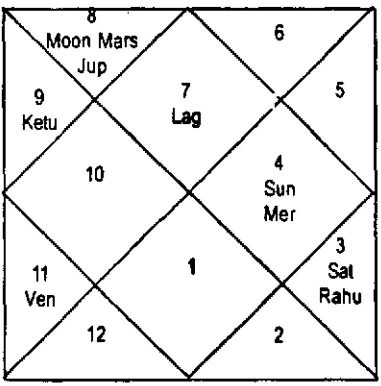
Sun	Sat		
Mer Ven Rahu	**No. 32 Navamsha** Note the debilitated Saturn, the 4th lord of both the birth horoscope and the navamsha.		Moon
			Ketu
	Lag Jup		Mars

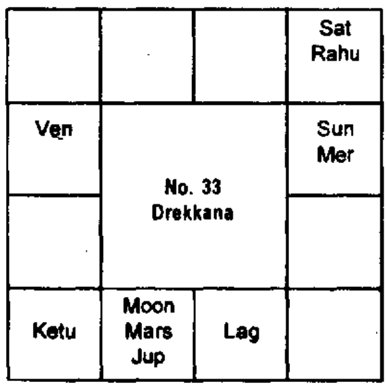
are being used.

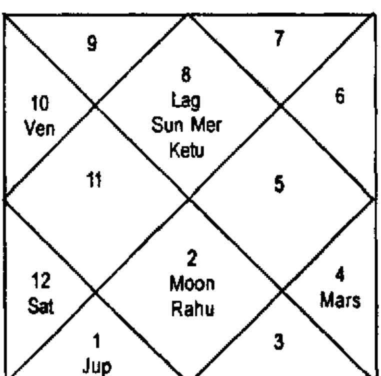
Note the positions of Ketu-Rahu-Mars (explained under Events)

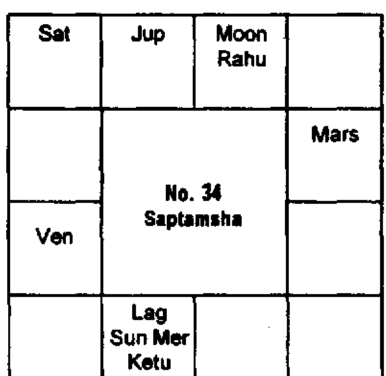
1. Here the 11th lord, Sun, is with Mercury, the 12th lord in the 10th house, showing loss to elder brother.
2. The 8th lord, Venus, is aspecting the 11th house again.
3. Saturn aspects the 11th house.
4. Yet because Venus aspects the 11th house and Jupiter aspects the 11th lord, Sun in the 10th house, the Duke did become the King of England. Only after that, because of his love for a commoner, he had to relinquish his throne.

In the dasha of Mercury, in the lagna, and Rahu in 1/7 axis his





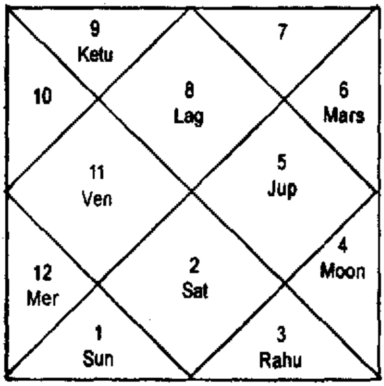


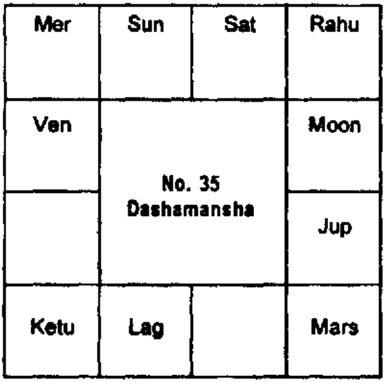


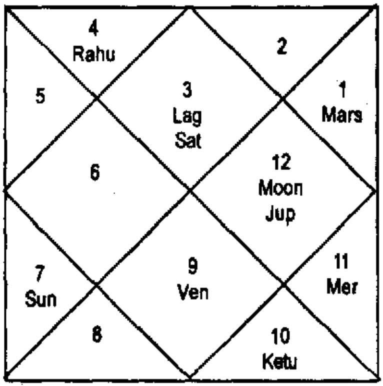
daughter, the present Queen of England was born.

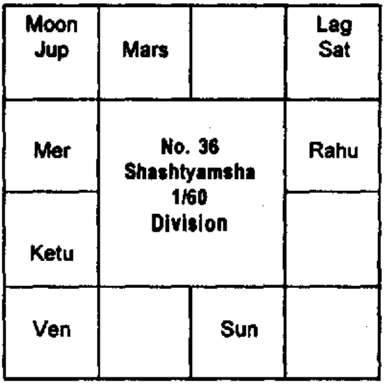
The dashamansha shows the entire event very clearly.

1. The 6th lord, Mars goes into the 11th house.
2. The 11th lord, Mercury is debilitated in the 5th house and is being aspected by Mars.
3. The 5th lord, Jupiter (emotions) aspects Venus the 7th lord of marriage along the 4/10 axis which is why his elder brother's love became a public controversy.
4. Ketu and Rahu occupy 2/8 axis and, Ketu is being aspected by Mars. Two malefics in the second house or one malefic in









the 2nd house aspected by another is the well known combination for loss of wealth.

The British royal births are recorded very meticulously according to a tradition of British monarchy. It would be risky to work on shastyamsha on any horoscope. Yet it can be done here because of the accuracy of the recorded birth time.

Notice two features here

1. An excellent gajakesari yoga in the 10th house.
2. Exchange between the lagna and the ninth lords.

Events

1. He was born in Jupiter Rahu-Mercury-Jupiter is exalted in 10th house, the sub-period of Rahu in the fifth house and the sub-sub period of Mercury the birth itself shows the royal surroundings he was destined to have.
2. For Tula Lagna two great periods, Saturn and Mercury came but nothing very remarkable seemed to have happened. The Saturn period ended in January 1916, and Mercury in 1933. The period of Mercury gave him his marriage in the sub-period of Mars.
3. The present Queen of England, Queen Elizabeth II was born in Mercury Rahu Venus (PK of Jaimini is Venus). Besides in the saptamsha Mercury is in the lagna and Rahu in the 7th house.
4. The Jupiter of Elizabeth is in Acquarius, the 5th house of the king. Saturn(R) in Scorpio is acting from the Libra and was on the 5th lord, Saturn, of the king.
5. It is the period of Ketu, in the 11th house, that had to be significant for him. Note the following features:

a) Ketu, the mahadasha lord, is vargottama in the 11th house of elder brother. Ketu-Rahu-Mars period is significant for him.
b) Rahu in the 5th house is in the house of dignity.
c) Jupiter in the 10th house in the birth horoscope is in the 10th house of the dashamansha.
d) In the 60th division, there is an excellent gajakesari yoga in the 10 th house.

e) In the chaturthamsa (D-4), Jupiter and Venus in the 4th house gave him the throne he was not entitled to get.

f) It being the dasha of Ketu-Rahu-Mars, the drekkana becomes important, as he got the throne suddenly. Ketu is in the 3rd house, Sagittarius aspected by the 5th lord Saturn with Rahu. Mars in Scorpio aspects Saturn in the 9th house. The relation between the 5th and the 7th lords with Rahu explains the elder brother's infatuation for a commoner with whom he was in love. He lost his position as the king, and George VI became the king suddenly in December 1936. The excellent Jupiter and vargottama Ketu and Rahu had to give him the kingdom.

Venus Mahadasha

Venus Rahu periods always need cautious approach. In this period the King had the misfortune of seeing the liquidation of the British Empire when India got her freedom on 15 August 1947.

In the birth horoscope Rahu is in the 5th house of padachyuti as Parashara says, or loss of position. Venus is also the 8th lord here. The loss of position for the king was the loss of being called the King Emperor of India.

The effects of the debilitated Moon became evident, since May 1944, when the sub-period of the Moon in Rahu began. See the Chaturthamsa where as the tenth lord the Moon is again debilitated.

In the Venus-Jupiter period, one the 8th lord and the other 6th lord, the king fell ill and died.

That is how Time shapes fates. He became king when he was not the rightful successor. He had the misfortune to witness the liquidation of the Briths Empire, an Empire on which the Sun was never said to set. When the Sun rises over England, fog and mist dim his brilliance to give to London the gloomy atmosphere of a funeral.

Time is God

Advantages of Believing In Predestination

The Positive Side	The Negative Side
1. Absolute acceptance of it like a wise man yet continuing to one's preordained duties. Yogis Yuddhisthira, Mahabharata's scene before gambling.*	1. They fear that if everything is preordained there is no need for human action.**
2. Accepting that gunas have to still will do their work.	2. They do not know that gunas do their own work. (the Gita.)***
3. Their inner cheer intact, one argues oneself out of a gloomy situation.	3. They lose their inner cheer develop depressions and chronic fatigue syndrome.
4. They do not need astrology as they accept whatever happens as God's will.	4. They need sound astrological counselling.

Notes

Prarabdha And Wise Men

*Every wise man accepts prarabdha. In my book, *Yogis, Destiny and the Wheel of Time,* I have referred to Rokadiya Hanuman Baba whom I used to meet at Rajkot in Gujarat. He once fell and had a deep wound on his thigh. He never took any medicine but covered it up with a dirty cloth. Inspite of our protesting and cajoling him, he got

his wound dressed up by a doctor only once.

"Let me suffer my prarabdha", was all that he had said.

I have seen a more painful (to me) instance of Nagaridas Baba suffering for over one year physically and taking no medicine. Any other human being would have died in that condition.

In the Mahabharata we have the extraordinary portrait of Yuddhisthira, an epitome of moral excellence, but with a fatal flaw which was his tendency to gamble. His cousin, Duryodhana, took advantage of this weakness and hatched a conspiracy with his wicked uncle, Shakuni. Yuddhisthira who obeyed his uncle, Dhritarastra dutifully was asked to participate in the gambling bout. Between the morality of staking his entire kingdom and brothers and their common wife, Draupadi, and obeying his uncle which was also a tenet of his moral code, he was caught in a dilemma. Yet he gambled and lost but the kingdom was given back by Dhritarastra who was very rightfully warned of the consequences of all this by his younger brother, Vidura, another epitome of morality. But the evil and obdurate son of Dhritarastra, the embodiment of all evils, Duryodhana, threatened to commit suicide if he did not order Yuddhisthira to gamble again. On hearing of the order, Yuddhisthira remarked that his prarabdha was dragging him into it. The truth was: the great rishis, Narada and later Veda Vyas had already foretold that for twelve years there would have to be unavoidable turbulence in which the Pandavas would suffer. Yuddhisthira was prepared to face that prarabdha.

In the Valmiki Ramayana we have the best definition of Daiva which is the synonym for that element of prarabdha which seems to spring up from nowhere and upset all plans. Lord Rama accepts to go to the forest instead of becoming the king. His younger brother, Lakshmana gets annoyed and threatens to fight his own father, Dasaratha and brother, Bharata. But Lord Rama speaks of the wisdom of accepting the situation.

Both Lord Rama and Yuddhisthira suffered cheerfully without ever violating the moral conduct of their tradition. They got back their lost kingdoms and became immortal heroes remembered as noble kings.

This has been discussed in the earlier part of the book.

****Predestination And Inaction**

No human being can ever become inactive even after accepting predestination. The gunas inside him, sattwa, raja and tama will always impel him into action. This argument that by accepting predestination one becomes inactive was the one used for nefarious purposes by British imperialists against India. It spread like contagion. There are many irrational people even now who think that acceptance of predestination leads to inaction.

How these gunas impel man into action is well explained in the Gita. See the note below

*****Gunas And Human Action**

In the fifth shloka of the fifth chapter of the Gita it has been explained that no human being can ever remain without a karma. The reason is that he is shackled by Nature, the nature within and the nature without. Nature is a three-layered compulsion of three gunas: tamas, rajas and sattwa. In sleep, dream, in waking state and even all other conditions every human being is performing karmas. There is not a single moment in the life of man when he is not doing karma. The dull-headed who cannot distinguish between the different levels or the performance of karma mistake a person seen doing some work physically as the only one performing karma.

The performance of Karma is at all levels. Whatever a man does through body, speech and mind, whether moral or immoral is defined as karma in the 15 shloka of the Gita.

The types of Karmas are five:

1. Nitya The pooja and religious karmas which uplift man spiritually.
2. Naimittika karmas are linked to Hindu's tradition of shodhas samskaras like performing birth, marriage and funeral ceremonies etc
3. Kamya Karma are those karmas which a man does to earn name fame, money, overcoming his monetary and physical obstacles etc.
4. Prayaschita Karma are those karmas which are done to do penances to wash off sins committed.

5. Kartavya-Karma are those which a man must perform to make a living.

These five types of karmas are of three types, sattwick, rajasic and tamasic. This can be explained in a table thus:

TABLE I (Supplementary)
Performance Of Karma

Types of Karma	Quality How	Performed (through)	State in Which Performed
1. NITYA	(a) Sattwa	(a) Body	(a) Waking
	(b) Raja	(b) Speech	(b) Sleeping
	(c) Tama	(c) Mind	(c) Dreaming
2. NAIMITTIKA	(a) Sattwa	(a) Body	(a) Waking
	(b) Raja	(b) Speech	(b) Sleeping
	(c) Tama	(c) Mind	(c) Dreaming
3. KAMYA	(a) Sattwa	(a) Body	(a) Waking
	(b) Raja	(b) Speech	(b) Sleeping
	(c) Tama	(c) Mind	(c) Dreaming
4. PRAYASCHITA	(a) Sattwa	(a) Body	(a) Waking
	(b) Raja	(b) Speech	(b) Sleeping
	(c) Tama	(c) Mind	(c) Dreaming
5. KARTAVYA	(a) Sattwa	(a) Body	(a) Waking
	(b) Raja	(b) Speech	(b) Sleeping
	(c) Tama	(c) Mind	(c) Dreaming

From this it should be clear that there can be no state in which a man is not peforming Karma.

A labourer who is digging up a road is performing a karma.
A yogi who is meditating is also performing a kama.
A bhogi who is indulging in sex is also performing a karma.
A rogi who is taking medicine is also performing a karma.
(Bhogi enjoys life on the physical plane: Rogi is a sick man.)

Astrological Clarity

A person with Pisces lagna with Jupiter in the 6th house and Mars in the 10th house is performing a karma related to those houses in

the mahadasha of Jupiter and antardasha of Mars.

The Yogi is preparing to go into deep *dhyana.*

The Bhogi is involved in a monetary litigtion.

The Rogi is battling with an ailment.

The quality of happiness which *sattwa* gives is described as <u>sattwick.</u> It puts an end to unhappiness. It is difficult to practice in the beginning but is nectar like ultimately.

That which gives happiness in the beginning but creates a lethal poison like condition finally, is <u>rajasic.</u>

That which is born of sleep, laziness and negligence of moral conduct gives happiness in the beginning but creates deeper meshes of involvements and attachments is <u>tamasic</u>.

Oscillating Between Belief And Disbelief

Positive Side	Negative Side
1. Will study Vedic astrology and see that there is only one law that operates – the Law of Almighty.	1. Will take to drugs, drinks and other escapist routes to drown their unknown fears.
2. Will recollect and remember instances of correct predictions and prophecies and restore their shaky mental equilibrium.	2. Will forget a good and correct astrological prediction and remember only the failed predictions of astrologers.
3. Will read scriptures: remembers the betrayal of Christ as prophesized by him, Yuddhisthira's wisdom.****	3. Will become body conscious more and more and allow the remnants of their wisdom to get destroyed.

Notes

****When Christ told his disciple that he shall betray him "before the cock crows thrice" he was talking of predestination which he had accepted as a <u>Mahayogi,</u> which he was.

In the Hindu scriptures there are hundreds of such instances. I have already referred to Yuddhisthira and Lord Rama. In my Yogis, Destiny and the Wheel of Time, I have given many true incidents of this nature to which I have been a first hand witness.

Qualified Acceptance of Fate

Positive Side	Negative Side
1. Seeks astrological guidance but not fully. Sometimes it is a wise decision because there can be the misjudgement of an astrologer. It is a wise course.	1. Becomes gloomy and it never occurs to him that the astrologer may be working on wrong birth time or even misjudging. *****
2. Plans intelligently remembering the astrological advice. Yet is not soley dependent on it.	2. Lapses into inaction, or makes half hearted attempts.

Notes

*****An intelligent man knows that astrologers commit mistakes because either they have wrong birth time or they fall into mistakes of ommission and commission in their judgement.

On the negative side, a person who does not know this limitation of an astrologer takes him too seriously and takes a bad astrological prediction as the crack of the doom for himself.

Rejection of Predestination

When Wisdom Springs	When Ignorance Thickens
1. When the unexpected happens he tries to seek answer to it like wise man. Seeds of holism and undiscovered spirituality of Self become his pursuit.*****	1. He seeks faults in others, searches a scapegoat and becomes vengeful and mean.
2. Seeks spiritual remedies very intelligently.	2. His behaviour becomes irrational and neurotic.
3. Learns the art of self-analysis through detachment.	3. Clings to his irrationality ferociously.
4. His life becomes sublime.	4. Invites his doom invariably.

Notes

*****Instances have been given of Lord Rama and Yuddhisthira who being enlightened persons knew that Higher Laws always operate.

A wise man discovers these Higher Laws when the unexpected happens in his life. Slowly, he discovers that the only law that prevails in the world is the law of God. He still accepts life as it is, on the mundane plane. An easy and harmonious combination of the natural and supernatural laws becomes the philosophy of his life. That is true holistic attitude.

Conclusions

Astrology — Bondage Or Salvation?

तस्मादसक्तः सततं कार्यं कर्म समाचर।
असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः।।

Tasmaadasaktah Satatam Karya Karma Samachar
Asakto Hyacharan Karma Paramapnotih Poorushah

The Gita 19 Sh.3 C

Therefore do your kartavya karma constantly without any attachment to them: work done without such attachments leads to merging into the Great Being.

Kartavya Karma of an Astrologer

I have written at many places that I wanted to give up astrology many times but my Guruji, Swami Paramananda Saraswati never allowed me to do it. Later, Swami Moorkhanandji told me more clearly that I should continue doing astrology. Both my Jyotish Guru and Mantra Guru and later, Moorkhanandji, told me about the international mission which I had to fulfil. That is the prarabdha I have to liquidate.

Let me give two horoscopes without any comment. It highlights the importance of liquidating prarabdha.

A great Guru understands the mystery of Karma. Swami Onkarnath Sitaram whom some people regard as the reincarnation of Swami Ramakrishna Paramhansa wrote the best book on mystical

experiences, *"Naad Leelamrita"*, in Bengali. A disciple of his was sent back by him to exhaust his *karma* as a house holder first. See the horoscope of the Guru first.

Yogi Sitaram Omkarnath
Now see the horoscope of the disciple.

Unliquidated Karma

Took Sanyas, was sent back to liquidate his karma. Became a householder. Then in the dasha of Mercury became a sanyasi.
He was given initiation into sanyas by some other guru. When he told about it to his own guru, he was told that unless the burden of *karma* was liquidated, *sadhana* could not be done properly. Some worldly wishes and desires would haunt him and ruin him both materially and spiritually. One must accept the challenges of life , face them, succeed or fail. During this period he must begin to get detached from the fruits of his actions. That and that alone was the foundation of true *sanyas*. The great Guru proved right. This good disciple, who has the bondage of *karma* present in his horoscope, through the dhana yogas earned well.

After some years, when his Mercury dasha started, he became a sublime sanyasi.

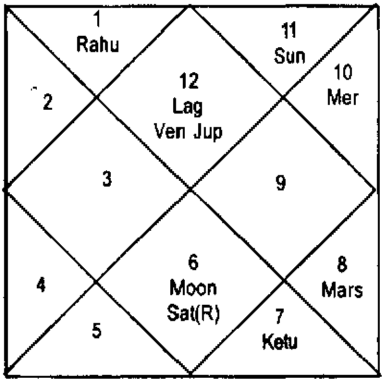
The great guru had to liquidate his own *karma* in a similar way in the early days of his own *sadhana*. Salvation is not got in a short quick leap in one birth time. All the sanchita karmas must get reduced to zero, the astral body must die, while the physical body is still alive. A physical death is only the end of one of the many sub-chapters of many long chapters in the history of an individual's liberation from the tangles of rebirths. Here only the horoscopes of the Guru and the disciple have been given to show that both of them did what a true *sadhak* does.

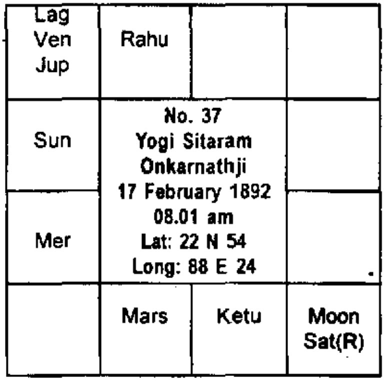
Astrology done without attachments, (*nishkama*) can be the door to enlightenment, was what my mantra Guru said repeatedly.

I have done astrology free for over three decades for thousands in India, for Indians and foreigners. In the USA, they forced me to charge because they had to meet my expenses and also, collect funds. I made use of the money for various charities in India and

welcomed it. Money grabbed creates bondage. Money given away destroys it.

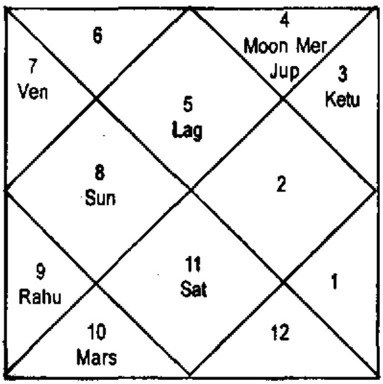
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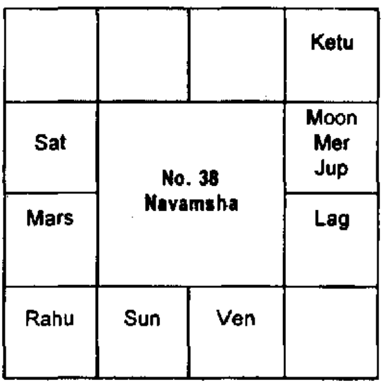




Lagna	Sun	Moon	Mars	Mercury
03°22"	05°34"	22°54"	22°06"	21°43"
Jupiter	Venus	Saturn	Rahu	Ketu
00°45"	11°18"	06°32"	28°13"	28°13"

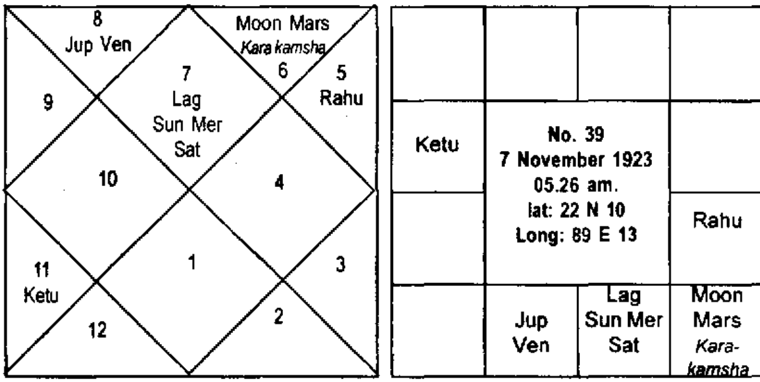
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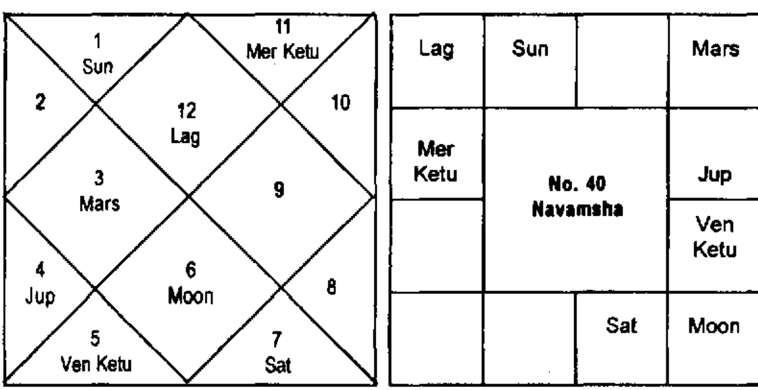
Dollaritis

In the USA they charge you for everything unlike in India, where the concept of daan (charity in English is the world used though it does not appear to convey the same meaning) does not exist in a



Lagna	Sun	Moon	Mars	Mercury
16°52"	20°45"	27°18"	19°52"	15°16"
Jupiter	Venus	Saturn	Rahu	Ketu
03°17"	05°41"	02°44"	16°37"	16°37"

No. 40



spiritual sense. I have seen, as in India, many Americans practising astrology even with their rudimentary knowledge and charging

dollars, say forty dollars, for half hour minimum.

These astrologers get enmeshed in the tangles of Karma and they claim that they give spiritual guidance to their clients.

The Indian version of American "dollarities" is: charge a fixed fee, and then also prescribe costly remedies in the shape of gems and stones. There is an understanding with jewellers that certain percentage of commission would be paid for prescribing stones and gems. These mercenary astrologers speak of the high ideals of Indian astrology and even write on spiritual subjects.

The Academic Group

In the meantime there grew up around me the biggest academic group of astrologers with whom we could start astrology classes, again the largest in the world. A very well known astrologer tried to destroy it first in 1989 and later in 1994. I had to take hard decisions. If I could persuade the Bharatiya Vidya Bhawan to take over these classes, India's finest educational institution whose mission has been to spread the Bharatiya Vidyas. Then it would be possible for me to get unattached to my own creation. The ultimate advantage would be that the Bharatiya Vidya Bhawan would run it with its efficiency having all the infra structure that was needed to run this prestigious course. Now with the newer group it has also been possible to start The Journal of Astrology.

Some older associates who were producing no research, but wanted to remain in high positions, left and formed a different organization. They wanted to satisfy their ego by pretending to be promoters of astrology. I wanted a prestigious institute like the Bharatiya Vidya Bhawn, recognized by the government of India, to look after what is hundred percent my creation. It would help me detach myself from my own creation anytime I liked. It resulted in a big clash and they all indulged in a vicious campaign of calumny against me. The bigger tragedy I noticed is that technical men who have not done well in their own specializations have been becoming professional astrologers or hack writers of books on astrology.

The Amoral Group

I am referring to it because the mercenary astrologers and the ego-satisfying chieftains have never been interested in astrology as a

source of illumination. They have not been interested in the subject even in any academic manner. Some of them are prolific but muddled headed writers. One of them writes in a very circumlocutory style on what he thinks are esoteric subjects and symbols of astrology. The other produces some researches on rainfall. He never takes care to check even the events and history properly. Once he described a village poet astrologer, Bhaddari (17th century) as an illegitimate son of Varahamihira (5th century AD or even six hundred years earlier).

He took years of well known drought and proved them to be years of fine rainfall. It is not moral to mislead readers of astrology books or articles. It is immoral to exploit clients. But what can anyone do with this amoral group which causes mesmeric confusion without any research?

Since we are talking of Astrology and Karma lot of moral questions arise.

1. Can an astrologer who is charging a fee for giving consultations ever call himself spiritual? This question arises mainly in the spiritual context. The Gita again clarifies it.

येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम्।
ते द्वन्द्वमोहनिर्मुक्ता भजन्ते मां दृढव्रताः।।

Yesham Tvantagatam Papam Jananaam Punyakarmanaam
Te Dwandamoha Nirmuktah Bhajante Maam Dridavrata

The Gita 7 ch. 28 sh

a. He whose accumulated sins of all past lives have been destroyed,
b. Such holy persons alone,
c. With their attachments to life's dualities having been destroyed,
d. Worship Me with unflinching determintion.

Is not the astrologer, charging a fee, getting attached to the fruits of his actions? Astrology can be done best only by either the spiritual group or the academic group. Others in the field are ill-trained, greedy, fraudulent exploiters.

The great ancient tradition was never to ask for any fee for consultation. Whatever any person brought with him, a flower, a fruit or money was his own willing gift to the astrologer.

Classification of Astrologers

In the change context of our mercenary age, astrologers get classified easily as:

a) The Spiritual Group: it can be now called the vanishing species.

b) The Academic Group: who may collect money occasionally to finance their own research projects, individually. In this area I got collected lot of money to finance the publication of others' books. This group is growing very fast in our classes in the Bharatiya Vidya Bhawan. The great astrologers of the future will grow out from it because these students have a background of academic excellence already. They being technocrats, engineers, chartered accountants, MBA's have a disciplined and sharp mind and keenness to do research. They can destroy many dogmas of astrology which pass for correct textual meaning of our astrological classics. Yet, I noticed that for many of them in this group, astrology will not be that divine source of illumination which it should be. Some have already become ugly professionals.

c) The Mercenary Group: They fall into clear sub-categories, the first the tradionally trained ones whose quality of predictions are better; the ill-trained and highly publicised astrologer, the typical astrologer of the modern era who is a menace; the less publicised and most boorish ones are the most dangerous corruptors of India's great astrological tradition.

d) The amoral group which has found running of astrological institutes are ego-satisfying and clients-enticing. This includes writers well known for the mesmeric confusion they cause.

The Lessons An Astrologer Learns

It is the moral duty of a succesful and conscientious astrologer not to turn his client into a fatalist. More often than not, when astrological predictions are fulfilled, people begin to develop a blind faith in astrology. It is bad both for the growth of astrology as a super science and for the astrologer himself who may be sapping someone's initiative through over-emphasis on a prediction of his. The final outcome of every prediction of an astrologer teaches him some lessons.

The lessons I have learnt is what I want to narrate briefly here. Those who seek astrological guidance fall into certain well defined classes.

1. The Tolerant

I gave a very important prediction to an Indian that he would get a very high position which he got. Being an overambitious man, he later asked me to predict about the results of two elections he was fighting, one in the country and, one outside the country. I predicted failure in the national elections and victory in the international one. I went wrong. He won in the national election and lost in the international one. Being an intelligent man, he appreciated my astrology still and said that I might have misjudged the results of a particular sub-sub-period. He was right. If I had been careful I would have avoided this mistake but it was my prarabdha.

2. The Intolerant

In the case of a political figure, told his wife who knows' some astrology that in the sub period of the Sun once, and in the sub-sub-period again, her husband would have a set back. When it happened both times, she lost her temper with me. After that she tried her best to win me over to do astrology for her family which I have not done since.

3. Underplaying the Negative

I warned a person about an ailment but predicted a good period professionally. After he got a very good job, he had a heart attack. He and his wife blamed me. I told them, *when I had asked him to be careful about his health I had told him about the ailment which I had seen.* I was not in the habit of frightening persons by insisting on such negative predictions. They told me that I should have emphasized the ailment part of my prediction. I asked them not to come to me again for astrology.

In Ketu-Saturn increase in income through employment and other investments was predicted and it happened. The next sub period would be that of Mercury, the 8th lord with two malefics. In 1986 his sadhe-sati would also be continuing. So I gave both predictios:

increased income and health problem. He got a job in early part of 1985. After that I was not in touch with him. In the second half of 1986 he had a heart attack. The prediction was obvious. Yet the expectation of a client that only good things should happen is to give a false hope. To emphasize the ailment part of the prediction would be to sap his initiative. A mild warning or hint is enough.

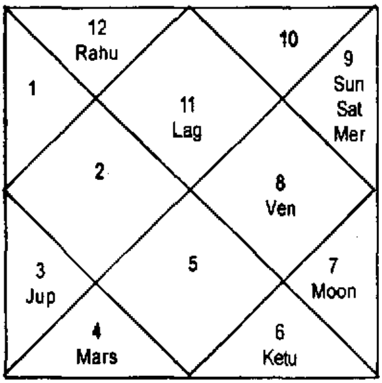
4. The Wise

I told a person that the unpleasant that was happening in his life was what he should accept as hi's prarabdha as no one could help him. Later it would become a mere episode of his past years.

He did as I advised him. Now when he meets me once in a while he never asks any astrological questions. His standard answer is that he had learnt the finest lesson of his life. Accept things as they happen and yet continue doing your *karma* efficiently as stated in the Gita. After that astrology had no more meaning for him. There could be nothing superior to the lessons of the Gita he says and tells others.

5. Amorous Expectations

A woman was told by me that she would meet a person who would attract her. Somedays later she came and told me that a handsome



Rahu			Jup
Lag	**Case No. 41** **Male** **13 January 1931** **08.37 am.** **Lat: 25 N 36** **Long: 85 E 08**		Mars
Sun Sat Mer	Ven	Moon	Ketu

Lagna	Sun	Moon	Mars	Mercury
01°20"	29°14"	22°58"	19°41"	15°13"
Jupiter	Venus	Saturn	Rahu	Ketu
21°46"	13°39"	22°11"	26°10"	26°10"

doctor she was chasing spurned her away. I told her that my prediction was not that the handsome doctor she was chasing would be her successful catch.

This is the most persistent question women ask and the most nagging one also.

6. Low Bred Astrologer

Astrologers with low breeding as can be seen in Delhi, some of them even editing astrological journals, find it easy to be vituperative than intellectually honest and technical. They have had a very low level of education. Without a background of very good education, astrologers can be only charltans. Yet it is such astrologers that dominate the scene because they steal limelight. The biggest damage these astrologers do is to make bold and loud political predictions on wrong horoscopes. I have given enough instances of this type in my book, *The Nehru Dynasty*. When some important man gets trapped by them they give them predictions which generally go wrong. But they will never admit that they had committed such a mistake. Let me give a very good example.

On the above horoscope till May 1984, he was running the major period of Mercury and Ketu sub-period.

I knew that he had taken a historically unconstitutional decision in that period which cost him his political career. I asked him how could he ever do that. He told me that he was running Mercury Venus according to his astrologer which had to be a great period for him. I told him that the calculations of his astrologer of the dasha was different.

Few days later, he came to me with a written letter from his astrologer that the horoscope I was using was wrong in two ways: first, Mercury had to be in Vrisha and, not Mesha, as I had shown and that in April 1984, it was the sub-period of Venus that was running. I rang up an astrologer and requested him to do manual calculation and tell me. The answer of the astrologer was that Mercury had to be in Mesha as I had shown and, that in April 1984, it was the sub-period of Ketu.

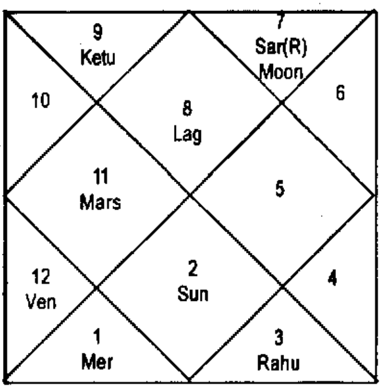
But the argumentative astrologer used some vituperative words for me and did not change the horoscope of his very important client to whom I had given a prediction that by September 1993 in Mercury

Jupiter he would have a better change in his political career. His astrologer again abused me and insisted that it would be a disastrous period. Exactly in September 1993, the change predicted by me happened.

An astrological prediction is not a matter of self prestige. We all commit mistakes. Is there anything wrong in admitting it? Let anyone calculate the horoscope on the basis of the data given and use Chitrapaksha Ayanamsha and see the whether the calculations I had were right or not.

7. Which is the correct Ayanamsha?

In the casting of a horoscope the ayanamsha chosen must be the one which can be tested very minutely. Here, if Raman ayanamsha is used, the lagna changes into Karka and, the degrees of the Moon will be



Ven	Mer	Sun	Rahu
Mars	Caes. No. 42 Male 24 May 1926 06.36.08 pm. Lat: 31 N 06 Long: 77 E 10 p 63 RED PL 2		
Ketu	Lag	Sat(R) Moon	

Lagna	Sun	Moon	Mars	Mercury
02°47"	09°06"	03°40"	22°07"	26°52"
Jupiter	Venus	Saturn	Rahu	Ketu
03°33"	26°44"	29°12"	24°08"	24°08"

14°52".

Use the Chitrapaksha Ayanamsha and see that the lagna is Mithuna and the Moon is in mrityubhaga. I saw disaster in the educational career of the youngman. It was quite hurtful because his father had a super-brilliant academic career and had risen very high in his service career. This youngman was a disaster for everyone.

He took to drugs and stopped his education totally which hurts a Hindu father always deeply.

There were arguments about the lagna because some of them had dabbled in astrology.

a. I told the father that the *gajakesari yoga* in the 9th house showed his own rise.
b. The 5th lord in the 6th house aspected by retrograde Mars was the ruination of his education. But, some Indians took the 4th house for education was the argument. I asked him to prove it statistically. We had tested it on hundreds of horoscopes. Jaimini astrology also took the 5th house for education.
c. Then came the crucial question why should the boy have spoiled his education in Jupiter- Moon which should have been an excellent period. The Moon was in mrityubhaga if you used the chitrapaksha ayanamsha, not Raman's, as they had done.

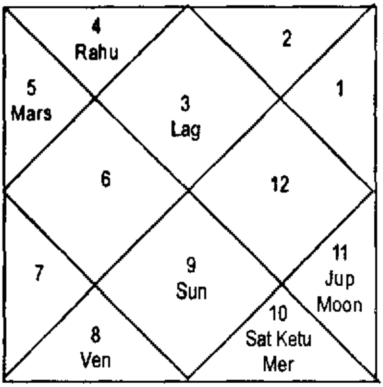
An ayanamsha that collapses both in the divisional horoscopes and in Jaimini astrology must be rejected as unscientific. In this case the Moon itself made the difference in the birth horoscope itself.

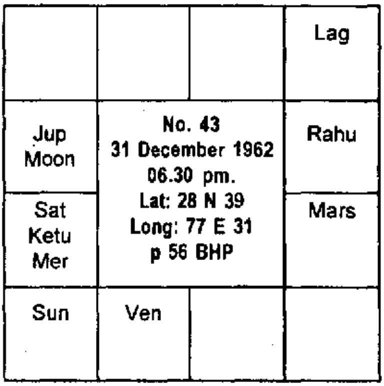
A conscientious astrologer, with a spiritual background, must not use an ayanamsha which can lead to wrong casting of horoscopes. It does tremendous damage to lovers of astrology and those millions of men consulting astrologers for guidance. Inherent in their obstinate attitude is their lack of spirituality and avarice. A wrong *panchanga* (we have more than 600 in India), and books based on wrong ayanamsha, which cannot be established, scientifically through predictive uses in subtle use of divisional horoscopes and Jaimini astrology has ruined the science of astrology. The enigma of those promoting astrology and also damaging is a bitter truth of Hindu astrology of our decades.

Truth should be sacred in astrology. This truth has many facets, one of which is the correct ayanamsha.

The Appearance and Behaviour of the Astrologer

The appearance of an astrologer is sometimes very tamasic. In India we have many astrologers with even cruel appearance, ill-tempered talk and poor astrological knowledge publicising themselves almost in the American style, and succeeding. This trend has been increasing. Many of them go to the so called astrological coferences as they do





Lagna	Sun	Moon	Mars	Mercury
29°09"	16°02"	13°24"	01°16"	04°45"
Jupiter	Venus	Saturn	Rahu	Ketu
15°35"	01°33"	16°35"	06°16"	06°16"

in the USA and create a market for themselves. None of them has had the courage to write out predictions in advance on a given horoscope for a newspaper. A lady journalist who was doing it was surprised. Why, she had asked me were they afraid if they knew astrology. I asked her why did she presume that they knew astrology. Many of them have established themselves by publishing some sort of an astrological journal or even cook books on astrology. Their markettig strategy paid them well. Linked to this is the low and lack of morality of many publishers and distributors in the book trade. The law of the market have their inexorable laws and writers cannot save themselves from being exploited by publishers and distributors. Who believes in right karma?

It is these mercenary astrologers that deserve to be punished through law. It is true that some of the professional astrologers do have some moderate percentage of success. Yet, it has been seen that once they become greedy, which they must since that is what money must do, their behaviour begins to become more and more tamasic.

Belief In God's Law

A morally upright astrologer travels from Vedanga to Vedanta.He sees

in astrology that truth which is discovered in yogic meditation. That leads him on to higher spiritual aspirations. That original purpose of astrology has already been defeated in our corrupt and mercenary age. If it is bad in India, I found it worse in the USA. Astrologers worshipping mammon, not God – that is the tragedy of our age. But do then astrologers believe in *Karma* at all?

Often, I am asked whether by producing so many well-trained astrologers through the style of teaching I have evolved and having produced astrology-teachers, has not professionalism in astrology become much before than before. It is true that it has and, we have many more professional writers than before. But they are better and superior to many quacks in the field. The other trend is hack writers of book on astrology which is a bad trend. Some cook book writers have started making fortune by taking them to the USA and selling them at exhorbitant prices. But then as I have said, do astrologers themselves believe in the *laws of karma*? Do they believe in astrology themselves, their own horoscopes, their own 10th lord?

A good Jupiter, the planet for Vedanta, is necessary because it is the planet for vedanga also. An astrologer with *guru chandala yoga* is nowhere near any veneration for the sacred tradition of astrology. Then a good 10th house, a good second house and a good dasha are all necessary to be successful in astrology. Untainted Jupiter, the planet of *Vedanga* and *Vedanta*, a good 5th house, a blemishless 5th lord, happy condition of the 2nd house and the 2nd lord are necessary to single out an astrologer. Which means what? Spiritual astrologers are almost non existent.

All astrological predictions, fully successful, half successful or failed ones teach the astrologer the most important lesson: it is only God's law that must prevail. Astrology, being one of the limbs of the Vedas, is known as Vedanga. The high stage of non-duality which is reached by yogis is Vedanta. It is why without a good Jupiter one cannot be a good astrologer.

Let me conclude by saying that the debate between Destiny and Freewill is unending. See from the Mahabharata why efforts are important and also see why certain events are predestined.

दैवे पुरुषकारे च लोकोऽयं सम्प्रतिष्ठितः ।
तत्र दैवं तु विधिना कालयुक्तेन लभ्यते ।।

This world is dependent on efforts and Destiny. The predestined results become available only when efforts are put in right time.

युद्धं च क्षत्रशमनं पृथिवीक्षयकारणम् ।
किंचिदेव निमित्तं च भवत्यत्र क्षयावहम् ।।

When the Ashwamedha yagna is performed it creates a situation which becomes instrumental for the destruction of the world through a deadly war. It becomes the reason for the destruction of Khsatriyas and of the world.

(Rishi Narada explains to Yuddishira)

(Then when Shishupal was killed by Lord Krishna, Yuddhistira asked sage Vyas whether the predicted evil results were over, his answer was.)

त्रयोदश समा राजन्नुत्पातानां फलं महत् ।
लसर्वक्षत्रविनाशाय भविष्यति विशाम्पते ।।

The results of these great disturbances will be experienced for 13 years. It will destroy Khastriyas.

त्वामेकं कारणं कृत्वा कालेन भरतर्षभ ।
समेतं पार्थिवं क्षत्रं क्षयं यास्यति भारत ।
दुर्योधनापराधेन भीमार्जुनबलेन च ।।

You will be the chosen instrument of Destiny which will lead to the destruction of the kings of the world at right time. The cause of this will be the offence of Duryodhana and Arjuna and Bheema will complete the task of destruction.

How Time Saves

न कालो दण्डमुद्यम्य शिरःकृन्तति कस्यचित् ।
कालस्य बलमेतावद् विपरीतार्थदर्शनम् ।।

TIME not keep vigil with a baton or a sword. All that TIME does is to make one's mind pervert.

It is what happens to ambitious astrologers who want to pluck stars and make money. But do we believe in all this, claiming to be the children of *rishis* – we men of Kaliyuga?

Preface

After my book on Astrology and Karma which my Indian friends described as my best book to date for reasons best known to them, this addition of *Rebirth and Tradition* must be treated as an expansion of the same theme. In India and some other countries of the world there is both traditional belief in rebirth and collected and tested case studies. In recent years, Ian Stevenson of the University of Virginia USA, has done remarkable work in this area though many Indians who could have done far better work must have failed because of lack of resources and apathy, a common Indian failing. Stevenson's work is praiseworthy as, he being a product of a different culture and rigid scientific background, did make attempts to overcome his lack of 'feel' for what is a normal and real living tradition of Hindu way of life based on thousands of family experiences.

I must also begin, necessarily, with an observation given by Lakshmana of the great epic, the Ramayana to Nishadraj, the king of a forest kingdom, during the fourteen year exile of Lord Rama to the forest.

(Adhyatma Ramayana)

"No one is the cause of any other person's happiness or unhappiness. It is the karmas of a man's past life that are its causes. There is no one else that gives happiness or unhappiness. To say so is ignorance. The very thought "I do it", is ignorance. Everyone is in the bondage of his own karmas. It is man himself who through his different types of behaviour creates friends, enemies, indifferent and envious persons.

Therefore, man should remain blissful in all conditions whether he is in a happy condition or an unhappy one, accepting it all as his prarabdha As far as I am concerned I have neither the desire to have worldly enjoyments and the desire to give them up. Whether these enjoyments come into my life or not, I will not be in the grip of these. In whatever place and at whatever time auspicious or inauspicious deed has been done that has to be suffered inevitably. So when auspicious or inauspicious results spring up, one should neither be elated nor lament over them because no one can violate the laws of God. Man is always surrounded by happiness and unhappiness because human birth is the result of the mixture of sins and holy deeds. Happiness follows unhappiness and unhappiness follows happiness. Inside happiness there is unhappiness and inside unhappiness there is happiness. These two are intermixed like water and mud. Therefore the wise never get elated or depressed when their desires are fulfilled and when they are not, saying 'all this is Maya'.

(Free translation, page 87)

In this cycle of births and rebirth we forget, as we must, because of the powerful Maya of the Lord, that we have friends or enemies as a result of our own karmas. Yet an astrologer should be wiser than others in this area of human knowledge. Most of them, mercenaries, earning their livelihood out of astrology, cannot and do not even do that. It is why astrology will continue to be the knowledge of ill-educated charlatans, as it must have been even in ancient times also. We have enough evidences to show that astrology was condemned in all ages and in all countries always and, yet, it flourishes because it has a super scientific base. In all ages, cheats have existed as yogis and sanyasis. There have been false prophets too. There are fundamentalist religionists who would suppress any evidence which proves their religious stand to be untenable and superstitious. Then we have physical scientists, more superstitious, because like frogs in the well they do not know that boundless human knowledge exists outside the well in which they have sought their distinction. That well is their laboratory. It is precisely for this reason that the case studies I have taken up are indisputable, though very limited in number. Lot

of friends both in India and the USA, particularly, offered to help but they were not able to assure me that their material for astrological investigation was not spurious. The material given to me in the USA was unauthenticated. By authentication what I mean is that the horoscopes of an individual of both births must be correct and someone, other than me, must certify them to be genuine and valid. In the case studies presented in this book, I have done that.

An astrologer must know that Jupiter the planet of *Vedanta* governs also *Vedanga* (the six limbs of the Vedas of which astrology is one). What Jupiter teaches is divine wisdom. An astrologer without a good Jupiter is lost in the Maya of self-boasting, abusive writing, envious attack on those who surpass and have better ability and fame. That is also the Maya of the Lord. Lot of ignorant articles have been written by many writers about what are astrological combinations about astrologers. Almost all of them have ignored Jupiter as the most important planet. The planet of divine knowledge, Jupiter, alone must occupy the prime position. Next must come Mercury, the planet of mathematics, astronomy and astrology. These must get connected with spiritual houses to give to astrology its original *Vedantic* content. The aspect or presence of Jupiter on the second house, the house of speech gives truthfulness and therefore *Vak-siddhi* or, that spiritual gift of prophecy which a spiritual astrologer has to have. But such a Jupiter, if in malefic association, can turn it into *guru chandala yoga.* But for such astrologers, this great super-science is not the path to salvation but pathway to hell. Such astrologers are not afraid of hell because their own violations of all types of moral codes is what they have to indulge in to become wealthy and famous, particularly when their astrological ability is deficient. *Jyotisha,* the original Indian word for astrology, means the science of light. This light emanating from the Vedas is the divine light which astrologers for whom astrology is merely fortune telling, forget. They have to forget it because astrology is a calling for them, a bread-winning branch of human knowledge, not a search for the Ultimate Truth.

I am talking of the deficient astrological ability because I have tried my best to know if it was possible to find out unfailingly through astrological techniques from which world a man had come in his present incarnation and where he would go to after death. No one could even give me a practical hint except my late jyotish guru, Yogi

Bhaskarananda and my late mother but without any horoscope. Left to myself, I too do no know of any such technique which works. So I decided to work on the horoscopes of both births of an individual wherever such reliable data could be got. God helped. Today I am able to make a slight breakthrough astrologically to prove that some of the principles of Parashara and Varahmihira can be depended on in our investigations into rebirth. A gist of those principles is being given in a small chapter.

Rebirth is a reality not merely because it is part of the Indian tradition but because it is now well investigated by many scholars in intellectual disciplines, other than astrology.

The case studies discussed here, some, out of the five (actually ten) have been presented in the USA both in 1994 and 1995. But the first presentation was done before my own students in the Bharatiya Vidya Bhawan in 1994. The demand for astrological researches is great but, researchers in this century in India, have been only very few. In the recent months the tendency to steal our researches and even the title of our books has become an uglier trend. There is little hope in such an atmosphere of producing genuine and honest research in astrology. Plagiarism in astrology is as rampant as black market.

To prove rebirth as a fact of human existence and work on well known cases, but astrologically, and show the links between both births, mine, I presume, is the first attempt being made through more than one case, but not a satisfyingly substantial one, is what I must admit. Yet it is being done to start a debate and continue astrological investigations. At some point, long after I am dead and gone, others may achieve better success. Mine is, let me re-emphasize, only a beginning in this direction. It will take decades of efforts because getting the horoscopes of both births of an individual with non-astrological investigation into the truth of it being a case of rebirth will never be an easy task.

In the next century, when man will be more holistic in his outlook, astrology will replace all other sciences as the supreme science or the science of sciences. An astrological investigation like mine will then be the guideline for deeper investigation then. At the moment I expect, as usual, either to be blamed or praised only for this effort.

A blemishless 5th lord, happy condition of the 2nd house and the 2nd lord are necessary to single out a good astrologer. Which means what? Spiritual astrologers are almost non existent.

All astrological predictions, fully successful, half successful or failed ones teach the astrologer the most important lesson: it is only God's law that must prevail. Astrology being one of the limbs of the Vedas is known as Vedanga. The high stage of non-duality which is reached by yogis is *vedanta*. It is why without a good Jupiter one cannot be a good astrologer. An astrologer must believe, first of all, in astrology. If his horoscope does not show high idealism and spirituality he can only be an abusive mercenary.

But then must we not remind ourselves that we are living in Kaliyuga?

K.N.Rao

Scriptural Tradition and Rebirth

Gita's Sublimest Lessons: Gita and Rebirths

The theme of the Gita is the shining light of divinity. The preaching here is most optimistic showing that Divine Illumination alone leads to liberation and freedom from the cycle of births. It is why Gita is, and will always be, the greatest book on this earth.

The message of the Gita is clear: Salvation is the birth right of every being if he devotes himself to Him.

The theme of the Gita revolves round the problem of getting out of the cycle of births and rebirths. That hope exists for everyone becomes clear in the Gita, unlike the fear of eternal damnation or hell fire, preached by fear inducing fundamentalist religions. There is as much hope for those whom we call sinners and the downtrodden as for others. The path of illumination is devotion to Him and surrendering the fruits of actions to Him. It never is stopping the doing one's karma. After reading the Gita every wise man decides – start doing your karma properly but stop desiring.

A brief summary of what the Gita says about rebirths is given here.

Chapter 2

To help Arjuna overcome his terrible mental confusion created by the agonizing feeling that in the battle of Kurukheshtra he would have

to fight against his own cousins, uncles, gurus and respected elders, Lord Krishna started his preaching, the greatest ever done for man, by explaining three essential points first.

What is Life and what is Death?

1. It must be known what is death before knowing what is life. It must be known because the delusion caused by the grief of death must be overcome. Boyhood, youth and old age are the stages of life one has to pass through.
2. It is certain that those who are born will die and will be reborn. One should not grieve over these inevitable events.
3. An equanimous man renounces the fruits of his actions, frees himself from the shackles of birth and attains supreme bliss.

(Shlokas 13, 27, 43, 47, 50, 51)

Chapter 4

Lives Before Lives: The Lord tells Arjuna that both He and Arjuna had passed through many lives which were known only to the Lord while Arjuna did not know.

The Lord is Unborn but manifests Himself through his *Yogamaya*, (divine energy creating illusion) but keeps His own Prakriti (nature) under control. The purpose of this manifestation or incarnation is to protect the virtuous and destroy evil-doers. All this has to be done to establish Dharma (righteousness). It is for this that the Lord incarnates from age to age. God's incarnation and activities are divine. He who knows it gets liberated from the cycle of births.

In such a state all attachments of the devotee vanish. Divine Knowledge is what he has now. He gets liberated.

(Shlokas 5, 6, 7, 8, 23)

Chapter 6

Results of steadiness or vacillations in spiritual practice

Arjuna asks a very pertinent question:does not a person, swinging like a pendulum between the worldly and the spiritual get himself torn within?

The Lord clarifies it step by step:

He who follows the spiritual path does not meet with an evil destiny.

If for some reason he is not able to complete his spiritual sadhana he does not get final liberation yet he attains to one of the higher worlds where lives happily as a result of his meritorious deeds. Then he has to descend to the earth where he gets his birth in the house of pious and well-off persons (where he would get a favourable atmosphere for resuming his uncompleted sadhana).

Or such a person may take birth in the family of an enlightened Yogi though it is generally rare.

Having got such a birth and finding the atmosphere suitable for the pursuit of his sadhana, he now impelled by the spiritual practices of previous birth, becomes equanimous, overcomes the desire to achieve the fruits of his actions because the lessons learnt are really spiritual.

(Shlokas 38, 40, 41, 42, 43, 44, 45)

Thoughts at the Time of Death

The thoughts that are in the mind of the dying man decide the nature of his next birth. If he is contemplating on God, he gets liberation.

Whatever object one is thinking about at the time of death is what he attains after death. It is that predominant thought that determines his destiny of future life.

Therefore all the time one's karma must be done and thoughts must be fixed on the Cosmic.

He whose mind is so fixed gets liberation.

Therefore a yogic practice which is done through the breath control, concentrates on the spot between the eyebrows at the time of death and devotes himself to God with unwavering mind, leads one to liberation.

Great persons who reach that high stage of liberation are not reborn in this world which after all is full of sorrow and is only transitory.

It must be remembered that even the Higher Worlds spoken of appear and disappear. But for him who concentrates on Him there is no rebirth.

The Path of a Yogi and time of his departure from this world are two important factors to be known. In *uttarayana* (when the Sun moves between Capricorn and Cancer, January to July) during day

time and in the bright lunar half if the yogi leaves his body *in a yogic state*, he attains. The opposite of this is when a Yogi leaves his body in a *yogic state* in the *dakshinayana* (when the Sun travels from Cancer to Capricorn) in the dark lunar fortnight, he takes a rebirth. (*This is only a symbolic explanation. Yogis interpret it differently.*)

(Shlokas 5, 6, 7, 8, 9, 10, 15, 16, 23, 24, 25)

See a similar instance from the Valmiki Ramayana. In all scriptures, these thoughts are repeated, with sublimity.

Bharata, the noble younger brother of Lord Rama, had come to persuade him to come back and accept the kingdom of Ayodhya and become the king. During his conversation with Rama he remarked.

Antakale hi bhootani muhyanteeti pura shrutih
Ragnaiva kurvata loke pratyaksha so shrutih kritah

It is said that when nearing death, men get deluded, they lose their intelligence. By taking such a harsh decision (asking Rama to forsake the kingdom and go to the forest) King Dasharatha has proven the truth of this.

"You are yourself in a miserable condition. Why are you pitying another person in a miserable condition. Living in a human frame which is like a bubble of water how miserable one is in his judgement of another person?"

(p730)

यथा काष्ठं च काष्ठं च समेयातां महार्णवे।
समेत्य तु व्यपेयातां कालमासाद्य कंचन।।
एवं भार्याश्च पुत्राश्च ज्ञातश्च वसूनि च।
समेत्य व्यवधावन्ति ध्रुवो ह्येषां विनाभवः।।

Yatha kastham cha kastham cha samayetam maharnave,
Sametya tu vyapeyaatam kaalmasadhya kanchan
Evam Bharyasch putrasch gyaatayascha vasuunicha
Sametya vyavadhavanti dhruvo hyesham vinabhava

(p459 *Valmiki Ramayana*)

Wife, son, family and wealth are got and lost, just as two logs flowing

in an ocean join together and then drift apart, because such separation is inevitable.

Quotations from the Mahabharata

1. The person who grieves for the dead can neither die nor join the dead. When such is the natural condition of the world, why grieve at all? The Lord of Time drags everyone to such an end. TIME has no favourites nor does He hate anyone.

   (P 4377)

2. We have been born a thousand times and have experienced the love of thousands of parents, women and children. But to whom do they belong now and to which of them we belong?
3. Worry springs from thousands of places. Fear too have hundreds of reasons. They influence the dull-witted, not the wise one.
4. Man should overcome his mental worries through his own intelligence and physical ailments through medicines... this is the power of science. How can man do it?

The answer given by Vidura is:

A wise person should practise only what frees him from the duality of happiness and unhappiness... what difference can you see in terms of greatness, fame or achievements when you see dead bodies all of which look alike? The body is compared to a house which gets destroyed. What is immortal is the soul... Man lives and does not live in this world according to the karmas of his past life. When such is the natural condition of the world, why worry?

The wise who becomes *sattwick, wishes well of others, understands the arrival and departure of mortals as being regulated by the laws of Karma, attains to the state of liberation.*

Nature of the World

Therefore to understand who alone can attain to the state of liberation, Vidura explains to Dhristratra, the nature of the world we live by narrating first a story and its symbolism.

The Story

A Brahmin was travelling through a vast forest full of carnivorous and violent animals. The roaring lions, ferocious wolves, huge elephants and bears had turned the forest into a place full of terror. Carnivorous birds flew from place to place. Terribly disturbed, the Brahmin developed all types of fears. He tried to run away from them all but they would not stop chasing him. In the meantime he found himself being hugged and trapped by a ferocious woman There was a well in the forest covered with grass and twigs of trees. He fell into it but the vines and creepers in the well prevented him from falling into the pit of the well. He fell upside down, with his legs upwards and the mouth downward. There he noticed another big danger. Down below in the pit was a huge cobra. Outside along the boundary of the well, he saw a huge elephant with six mouths. The elephant was white and walked with twelve feet. The creepers in which the Brahmin had got entangled was full of honey bees who were drinking the honey oozing from beehives.

Hanging upside down, the Brahmin started tasting that honey even in that condition. So agonized though he was, yet his appetite for the oozing honey was not getting whetted. He had no sense of detachment even from his pitiable and fear producing condition. The keen desire to be alive and continue drinking that honey had become an obsession with him.

The creepers by which he was hanging was being gnawed by mice, yet his desire to enjoy drinking honey was not leaving him. The fears which were haunting him were six:

First, the fear of dangerous snakes in that forest: second, the terrible woman waiting for him in the boundary of the forest: third, the dangerous cobra down below in the pit of the forest: fourth, the huge elephant along the boundary wall of the well: fifth, the fear of the creepers by which he was hanging being torn asunder by the mice cutting it off which could have made him fall down and finally, the sixth fear was, the honey bees could have stung him.

Vidura explains the symbolism to Dhritharastra first by telling him that it was only an instance to show that without a sense of detachment one could not attain liberation.

Symbols Meaning

FOREST: The huge forest is the world we are born into and in which we live.

SNAKES: The snakes are the various ailments we get.

WOMAN: The woman represents all that enervates our energy and brings us nearer to senility and a step nearer to death.

WELL: The well is the human body.

CREEPER: The creepers in the well are the desires and hopes man clings all through his life.

COBRA: The cobra down below is Time representing the end of life's journey.

ELEPHANT: The elephant with six mouths is the year which has six seasons. His twelve legs are the twelve months.

MICE: The mice cutting off the creepers are day and night which reduce the span of our lives and drag us nearer to the point of our physical end.

BEES: The bees are man's manifold desires.

HONEY: The honey oozing from the beehive is the nest of human desires.

The wise who know this to be the world and its ways, develops detachment and develops a keen desire to attain salvation.

Note: In the Gita such a man is described as one with thousand fold bondages of desires. In the *Adhyatma Ramayana* it is described graphically as the hopes of a frog in the mouth of a cobra, with death looming before it, to catch some mosquitoes.

Incarnations of God & Devatas

The Hindu belief in rebirths has its origin even in the incarnations of devatas.

It has been discussed why God incarnates Himself in our world of mortals to restore the disturbed equilibrium when the weight of sins becomes unbearable. God's incarnation is to be distinguished from man's miseries when he is caught in the cycle of births. When He incarnates as human being, he behaves mostly like a human being yet glimpses of his Omnipotence get revealed.

The stories of God's incarnations make the Indian religion, the Sanatana Dharma, better known as Hinduism, the most optimistic and most colourful, singsong, joyful, festivities-filled multi coloured splendour. Every religion leads one on to spirituality, each in its own way. Hindus have many such Paths and many of them are very colourful. The Hindu Paths are all - embracing which is why Hindus have never found anything new in any religion which they did not know already.

There be a reason for God to incarnate himself. This reason changes from one *Mahakalpa* (call it the Cosmic great epoch of billions of human years) to another. In themselves, those stories make interesting reading and inspire devotion. You then love God as one of your own family circle yet know him to be great, peerlessly great.

For instance see the differing versions about the birth of Lord Rama.

(From the *Valmiki Ramayana* p.56 Gita Press Gorakhpur)

Incarnation of Lord Vishnu

Rishi Rishyashringa[1] said after he had completed the *putresthi* yagna for the birth of the children of King Dasharatha, "You will have four sons." Just then the gods were telling Lord Brahma that the demon King, Ravana, had become too powerful and was devastating the world with all his immoral actions. Brahma said that in asking for the boon from Him, the demon King, Ravana had requested that his death should not be at the hands of *gandharva, yaksha, rakshasha or devata.* This boon was granted to Ravana who remained under the mistaken belief that no human being could kill him because human beings were too weak to do him any damage. To maintain the sanctity of his boon and also get Ravana killed, Lord Brahma requested Lord Vishnu to be born in four forms, as the four sons of King Dasharatha. These would be human form in which, if the Lord killed Ravana, the sanctity of Brahma's boon to Ravana would remain unviolated.

Then Lord Vishnu assured the assembled gods and Lord Brahma that he would be born in the family of King Dasharatha, would destroy the family of Ravana and rule the world of men for eleven thousand years. To be of assistance to Lord Vishnu, who had now decided to be born as the sons (in four forms) of King Dasharatha, other minor gods too gave birth to brave and heroic children in form of monkeys and bears. The parentage of some famous warriors who fought from the side of Lord Rama in the battle of Lanka was as follows.

Father	Son
1. Lord Brahma	Jambavaan (bear)
2. Lord Indra	Bali (monkey)
3. Lord Sun	Sugreeva (monkey)
4. Lord Brihaspati	Taar (monkey)
5. Lord Kuber	Gandhamaadan (monkey)
6. Lord Vishwkarma	Nal (monkey)

7. Lord Agni (Fire)	Neela (monkey)
8. Lords Ashwini Kumars	Mainda and Dwivid (monkeys)
9. Lord Varun	Sushena (monkey)

And the greatest and bravest of them was Lord Hanuman, son of the God Pawan.

God incarnated himself along with many of his divine companions, mostly in non human form.

The Hindu belief in the divinity of all creatures flows from such stories of incarnations.

Why had Vishnu to Incarnate as Lord Rama?

Behind every story of the incarnation of God in the world of mortals there is an interesting story. In ancient times, in a fight between gods and demons, the wife of *maharshi* Bhrigu was kidnapped by demons. The wife of the *rishi* actually gave refuge to demons which enraged Lord Vishnu who cut off her head with his weapon, *Sudarshan chakra.* This enraged Bhrigu who cursed Vishnu that he would have to be born as a human being in the world of mortals where he would have to suffer separation from his wife for many years. Lord Vishnu accepted the curse cheerfully. He was born as Lord Rama and had to suffer the pangs of separation from his wife, Sita twice, first time when Ravana kidnapped her and, the second time when he himself asked her to leave his palace. All this was told to King Dasharatha long before the events took place by Maharshi Durvasa.

Even God will not violate his laws regulating predestination.

(From *Adhyatma Ramayana)*

Lord Vishnu assured Lord Brahma that pleased with the *tapasya* of rishi Kashyap, He had decided to be born in his family. Kashyap was then ruling as a King by the name of King Dasharatha. He would be born as four sons from the three wives of the King. (p27)

Then Lord Brahma asked *gods to be born in monkey families.*

From the *Valmiki Ramayana*

Who Was Sita In Her Previous Birth?

Once Ravana, the demon King, saw a very beautiful woman doing hard spiritual penance. Seeing her extraordinary beauty he offered to take her as wife. But the maiden, whose name was Vedavati, refused the offer. She explained that her father was Kushadhwaja, son of Brihaspati (Jupiter). Since her father recited the Vedas everyday when she was born, she knew the Vedas and was named Vedavati. When she had become youthful many offers came from the high and the mighty for marriage with her. But it was the desire of her father that she should be the wife of only Lord Vishnu. This annoyed a demon King who murdered her father one night. Then her mother too decided to leave her body and entered the funeral fire along with the dead body of her husband. Since then, Vedavati decided to get Lord Vishnu as her husband.

This did not appeal to Ravana who caught the tuft of hair of Vedavati. She immediately cut off the hair which Ravana had touched and entered fire to give up her body. Before dying, she said that:

1. She would be reborn and would become the cause for his death.
2. A woman cannot kill a male with her physical strength. She also did not want to curse him and waste her accumulated spiritual merit.
3. She would be born as an *ayonija (immaculate conception) daughter* of a holy father.
4. In the next birth, she was born out of a lotus and soon Ravana recognized her and took her to his palace. There a wise minister saw the baby and told Ravana that the girl carried with her all the signs of the destruction of his kingdom. Ravana immediately threw her into water and from there her floating body reached the kingdom of Raja Janak and landed on a field. While tilling the land, she was discovered and she became the daughter of Raja Janak. In *satyayuga* she was Vedavati and, in Treta, she became Sita. The line that gets drawn on the field while tilling with a furrow is known as Sita. Some people describe the front part of the furrow as Sita. It is how Vedavati became famous in her next birth and became the cause of the destruction of Ravana and his kingdom.

(From the *Adhyatma Ramayana)*

Once the astrologer-rishi, Narada visited King Janak and told him that the Lord had decided to incarnate himself to kill the demon King, Ravana as the four sons of King Dasharatha. Goddess Yogamaya had taken birth in the house of King Janak as Sita whose marriage with Rama is what he has to perform.

King Dasharatha on his Death Bed: Why Did he go to a higher world?

(*Ayodhyakand* p 357)

Lord Rama had to go the to forest instead of becoming the successor to his father, King Dasaratha. It was in deep agony that Dasharatha lying on his bed, remembered the sins committed by him. 'His condition was like that of the Sun covered by Rahu', is the description given by Valmiki. The King tells his wife, Kaushalya:

यदाचरति कल्याणि शुभं वा यदि वाशुभम्।
तदेव लभते भद्रे कर्ता कर्मजमात्मन:।।

Yadaacharati Kalyaani Shubham Va Yadi Vashubham,
Tadeva Labhate Bhadre Karta Karmaj-atmanah

(sh 6, p 357 Ayodhyakanda)

Whatever auspicious or inasupicious deeds man does, he gets happiness or agonies accordingly.

The King recalled a sin he had committed in his youth when his father was alive. He could hit a target blind-fold on merely hearing a sound... Once, while going in a forest in the pitch darkness of the night during the rainy season, King Dasharatha had heard the sound of gurgling water which was like a pitcher being filled at a pond. Unable to see it in the night he thought that an elephant was drinking water in a pond. Then, a human voice was heard: "I am a *tapasvi* (a spiritual person) I had come here to fetch water". He served his old parents who were entirely dependent on him. By killing him the King had killed three persons in a way, the great son after whose death his two old parents would die in agony. He asked the King why had he done that, since he was helpless and could not reach his parent and quench their thirst now. His father too could do nothing now to save just as 'a tree cannot prevent a gust of wind from snapping the

branch of another tree'. He told the King to go convey this tragic news to his old, emaciated and blind parents, which would save him from being charred to death through their curses. Then, the injured *tapasvi* told the King that he did not want to leave his body in the agony of the pain being caused physically. If the arrow was drawn from out of his body he would die instantaneously, if not, his physical suffering would become unbearable. *He told the King that he wanted to do dhyana (stabilize his mind) to prepare to leave the body in a happy frame of mind.* He was not a Brahmin. "I am born of a Vaishya father and Shudra mother." Therefore the sin of killing a Brahmin had not been committed by the King. So the King should free his mind from the fear of *Brahma-hatya* (the killing of a Brahmin). The King drew out that arrow his which had entered the heart of the *tapasvi, who now in his exalted and divine state of mind, went to heaven.*

Nervously, the King went to the ashram where the parents of the *tapasvi awaited* the arrival of their son with water. Then the great spiritual person that the father of the *tapasvi* was, he said that if the King had not admitted the sin committed by him, he would have cursed him and his body would have been torn into thousand pieces. Then they asked King Dasharatha to take them to the pond where their son's dead body was lying. The father blessed his sinless son that he would attain to a higher world. The son then appeared in a divine form before them and said that as a result of his sincere service to his parents he had attained a high divine status and that, his parents, too should join him soon. The old *tapasvi* then told the King that just as a charity giver gets the results according to the nature of the charity given, he too would die in a miserable condition when his son would leave him and go away. *Then the old couple departed for the divine abode.*

Remembering that tragic incident, King Dasharatha died in agony.

But because his son Lord Rama did great virtuous deeds, Dasharatha went to Indraloka (a higher world). At the end of the battle of Lanka, one of the many persons who had descended from the higher worlds was Dasharatha himself. It was only now that Dasaratha came to know that Lord Himself had incarnated as his son.

Moral: *The moral and spiritual deeds of children become the causes of the liberation of their ancestors.*

The Divine End of Sharbhang Rishi

There is the story of Sharbhang Rishi in the Ramayana who Lord Rama saw during the years he had to spend in the forest. The *rishi,* full of divine splendour, was awaiting the arrival of Rama just when he through the great spiritual merit he had accumulated, was preparing to leave his body and go to Brahmaloka, the higher world. In the presence of Rama whom he had requested to stay for a while, he burnt fire, recited *mantras* and left his body in the presence of God. His body turned into that of a youthful divine being and he ascended to Brahmaloka.

Moral: Those who lead spiritually flawless life know of their coming end and prepare for it with their minds absorbed in God contemplation.

Note: See the instances I have recorded of yogis I have met in my book "*Yogis, Destiny and the Wheel of Time* ".

The Divine End of Jatayu, the Bird

Jatayu the valiant eagle had found Ravana when he was kidnapping Goddess Sita. Lord Rama reached the injured Jatayu and told him, those who perform *agnihotra yagna,* fight in a battle like heroes and do not run away, gift away land, go to higher worlds. If the Lord performed his last funeral rites, he would go to the highest world.

Moral: *Towards the end of a honestly dutiful and spiritual life someone who can perform funeral rites properly reaches near that person and performs funeral rites. Funeral rites performed by a right and spiritual person has its own spiritual significance.*

The Divine End of Kabandh, the Monster

Kabandh, the monster, was very hungry when both Rama and Lakshmana during their wanderings in the jungle encountered. He was huge and his arms had illimitable strength. Rama cut off the right arm of the monster and Lakshamana the left one. Falling on the ground, the monster realized that he had met some extraordinary persons and asked who they were. Then he told his own story.

His strong arms were his real curse — like handicaps in spiritual life

He was a very splendrous and powerful person in his previous life

but took to the evil habit of frightening the *rishis* in the forest after assuming the guise and form of a monster. One day, he tried the same trick on a great *rishi*, Sthoolashira, who cursed him that he should remain in that terrible and horrid form of a monster. The frightened monster requested the *rishi* to tell him how he could overcome this curse. The *rishi* said that when Rama and Lakshamana would cut off his arms, he would get back his former form. The monster then told them that in his previous life he had done strong spiritual penances and had obtained a boon from Lord Brahma who granted him a long life. Now in sheer haughtiness, he once attacked Lord Indira who injured him badly, without killing him because of the boon of Lord Brahma. Now he requested Lord Indra to help him become fit enough to be able to eat food. Otherwise, he would starve. He was then given strong and long arms with which he could eat animals in the forests by catching them with his hands. *Lord Indra had also assured him that when his arms would be cut off by Rama and Lakshamana, he would go to the higher world.*

Then Kabandha said that if the Lord performed his funeral rites he would give him introduction to a good friend and also some clues about where his kidnapped wife, Sita was. *Kabandha said that in his present horrible state his divine powers could not function.*

Only after his body was put in a pit and cremated according to the scripturally sanctioned methods he would get back his divine powers and would be of help. When Kabandha was cremated as he had desired, he got his divine form and said:

Kings have six approaches to good administration

1. *Sandhi:* Treaty of friendship with enemies.

2. *Vigraha:* To wage a war on the enemy.

3. *Yaan:* Attacking the enemy.

4. *Asan:* Waiting for the right opportunity to take action

5. *Dwaidhibhav:* Duplicity.

6. *Samaasraya:* Taking refuge under a King who is more powerful.

Rama should therefore strike friendship with a person in a similar plight who then was Sugreeva, the monkey King, whom his brother, Bali, had turned out of his house. He was a good and moral person with lot of personal heroism. He would help Rama. Then Kabandha got back his former beautiful and powerful form.

Moral: *This is a case of no death but the death of an evil state in which one may live. When divine blessings are showered on him he overcomes it. Good spiritual conduct followed by a monster like life but reversion into spiritual discipline, before one meets one's physical end can pave the way to salvation.*

Divine end of the Untouchable Woman, Shabri

As directed by Kabandha, Rama and Lakshamana reached the beautiful Pampa Lake where they met an outcaste woman, Shabri, whose spiritual practice had reached its most beautiful climax. After serving the Lord she sought His permission to give up her physical body and go to the higher worlds where the great rishis she had served awaited her arrival.

Shabri then prepared sacred fire, self-cremated herself with the Lord watching it. She got a divine form and ascended to the higher worlds.

Moral: God and spirituality is not the monopoly of the high castes. He who follows the true spiritual path attains salvation.

Magical Revival of Lord Hanuman

When it was being debated who would jump over the vast sea that separated Lanka from the continent of Aryavarta (India's ancient name), Jambvaan reminded Hanuman the story of his birth.

There was a famous fairy by the name Punjakisthala. Under a curse she had to assume the form of a monkey. Her name was Anjana and her husband's Kesari. The lord of winds, Vayu once got enthralled by her beauty and gave birth mentally (through *Sankalpa)* to Hanuman who had boundless strength. Once, the child Hanuman was very hungry and his mother had gone somewhere. To appease his appetite, he thought of eating something. He saw the shining Sun and mistook the Sun for an eatable and went to that world; there he saw Rahu. Mistaking him to be an eatable he rushed towards him.

Out of fright, Rahu ran to Lord Indra and narrated the incident and reminded him the right to gobble the Sun on certain lunar days was his which was now challenged by a young child.

Lord Indra got annoyed with the child Hanuman and broke his chin (*Hanu* in Sanskrit) with his weapon, *vajra.* This annoyed Lord Vayu who stopped all winds which created panic in the world.

Then gods amended their mistake and bestowed on him all types of knowledge and wisdom. Since then, Hanuman became his name, meaning one who had his *hanu,* broken and repaired.

Hanuman is known for extraordinary qualities which, though not directly relevant to the topic under discussion, should be given here for its extraordinary illumination.

But he had forgotten his boundless powers which gods had bestowed. When the child Hanuman was revived he had acquired immortality as a boon of all gods and Brahma. Being uncontrollably mischievous by nature, he disturbed *rishis* doing their spiritual practices. The *rishis* however could do nothing because they were aware that the child Hanuman had been given a great boon by almost all gods, including Brahma. *Then the rishis got annoyed with the boy and laid a curse on him that for a very long time he would not be even aware of his illimitable strength. For many years, Hanuman forgot his power and wandered in the ashram like a gentle and ordinary boy. His mischiefs stopped. He had forgotten that he was without a peer in sheer strength. Blessed by Lord Sun, he had become a scholar too, without a peer as he could learn any subject in the shortest possible time. He had divine wisdom which is why he is also referred as Gnaninaam Agraganyam* (the first and foremost among wise men). *Then after the lapse of a long time, when the right time would come, he would be reminded of it to fulfil his great mission of doing a great work for Lord Rama. On the eve of the battle of Lanka, he was reminded of his great powers by Jambavaan.* Now, assuming his huge form, Hanuman fulfilled the task of finding out the whereabouts of Sita by leaping over the seas with ease.

Moral: *A reminder of the divinity in you works wonder. But a curse laid on you can cover it under a cloud for sometime till an opportunity to rediscover it comes.*

Note: Hanuman is known by many other names, *Anjani-putra* (son of Anjana) and *Kesari-nandan* (son of Kesari).

Immortal Presence of Hanuman and others

Before leaving for his original abode, Lord Rama told Hanuman to stay in the world of mortals and spread Rama's Name. Along with Hanuman the others who were asked to stay till the end of Kaliyuga were, Jambavaan, Vibhishana, Mainda and Dvivida who all help devotees, particularly in the divine guidance they give, which leads them on to salvation.

These five immortals have with them three others, Ashwathama, Bali and Vyas.

[1] Rishi Rishyashringa, the purest of celibates, was the son of rishi Vibhand who got sexually excited when the great fairy, Urvashi, passed once near his ashram, and Vibhand's semen fell into a river in the mouth of a deer. Born of a deer Rishyashringa had two horns like his mother.

(p 28 *Adh Ramayana*)

A Family Story about Rebirth

Cow as Woman: Who was She in her Previous Two Lives

A very personal introduction is necessary in this case, without any astrological investigation, which is not possible, as the horoscopes of previous lives are not available. I am doing it with a feeling of personal warmth and appreciation because it comes from a very intimate friend, S. C. Anand I.A.A.S.[1], the same service from which I retired in November, 1990. I and Anand have been friends since 1959. He has been coming to me for astrological predictions for many years. I have predicted for him, his two sons and his both daughters- in- law. When I was working on astrology and rebirth, Anand offered to help me with the horoscope of an immediately elder sister of his together with her horoscope.[2] I asked him to give me a written account of it all in his own way and give me permission to use it in the book I am writing.[3]

Given below first, is the account he has given me and later the horoscope of his sister (now dead) without any comment.[4] Her name was Ratan Anand and she remembered two of her previous lives. The account given by her brother is given below. The horoscope is not being discussed as there is no astrological investigation in this case.

The Incident

"Dr. Kushal Chand Anand, 3rd brother out of the four sons born to Shri Harnam Dass Anand and Smt Parvati Anand of Lahore, was a a doctor: the eldest, one Giridhari Lal, practised law at Gaziabad in western Uttar Pradesh: Pritam Das Anand was a teacher in western UP, remaining most of the time at Meerut and the 4th – Basheswhwar Das Anand, the brightest of all the four, unfortunately contacted T.B. at a very early age, at Lahore.[5] With the death of Harnam Dass Anand at an early age in 1903, when plague broke out in Lahore, the family had to face a lot of problems. Dr. Khushal Chand Anand, the 3rd one being in medical line, opposed the marriage of Mr. Basheshwar Dass but, was over-ruled by the mother, who according to the social custom prevalent at that time in Punjab wanted to fulfil her commitment of getting all her sons married on time. Consequently, Basheshwar Dass was married to Saraswati Suri of Lahore who was hardly 15 years old at that time. Basheshwar died one year and 3 months after his marriage in July 1918. Saraswati was expecting a baby and gave birth to a posthumous child on 18th September 1918.

At the time of his death, during the afternoon, Basheshwar Dass, who was comatose regained consciousness and said, *"My time has come now and I am going. This will be a beginning of hard times for the family, but everything will settle down and I will come back, as our relationship has continued from eternity and shall continue till eternity."*[6]

Seeing some disbelief in the eyes of his brothers, he said, *"Please don't think that I am talking in delirium. I am in my full senses. Just note down the time of my death. After 12 hour of my death, there shall be an earthquake at Lahore"*.

After saying this he breathed his last few minutes past two in the afternoon and, exactly 12 hours later, there was an earthquake at Lahore.[7] Dr. Khushal Chand Anand, a Peshawari Khatri, belonging to Lahore, and his wife Ram Pyari Anand of Wazirabad (both in Pakistan now), settled at Hapur in 1914, when he finished his medical education at Calcutta, and set up his practice after his marriage with Ram Pyari. They had six daughters followed by two sons during their married life of 52 years. Dr. K.C. Anand ultimately settled down at

Meerut in 1922. One daughter, namely, the third one died in her infancy and the second son grew up to adulthood.

The Central Figure of the Story

The sixth daughter (i.e. the 5th one to grow up), Ratan Rani Anand, was born on the night of 29th September at 1:30 am at Meerut[8]. She was a bright child right from the beginning and started talking very early in her life.

She used to say that she was a cow in her previous life.[9] All efforts to stop her from sucking her thumb failed. She kept sucking her thumb till the age of 45 plus, [10] when she died of heart failure on 1st February 1976, survived by her husband, one daughter and 3 sons.

The Previous Life

She used to go on describing her previous birth in the house of Pandit Balak Ram who lived in a village called Chaundha in erstwhile Patiala State near Amargarh. She used to describe the number of calves she delivered in her previous life. She used to describe the family details of Pandit Balak Ram. When she was about to die in her previous incarnation as a cow, Balak Ram prayed before God saying, "You are taking her away also. Please give her next birth in the family of a good man". She asked Dr. Khushal Chand Anand, "Babuji, are you a good man?"[11]

Another significant event in her life was that once Saraswati, widow of Basheshwar Dass, was at Meerut, at Dr. Khushal Chand's residence having come on a visit and, her son Balkrishan[12] (pet name Gopal Das) had stayed back at Lahore with his maternal grandparents to appear at his examination. This young baby suddenly went into a trance, got into the lap of Saraswati and started kissing her and saying, "You are my wife and I am your husband. My son Gopal is coming". Everybody laughed at her and said how could Gopal come. But after sometime, when Dr. Khushal Chand went to his clinic, he found Balkrishan suddenly appearing and touching his feet. When he asked him how he had come, he said there were riots and other disturbances at Lahore and, the examination had been postponed.[13] So he decided to visit his uncle and be with his mother.

Dr. Khushal Chand Anand jocularly told him to go home and meet his father who was waiting for him. When Balkrishan reached his uncle's house, Rattan again went into a trance and started telling him, *"You are my son. I am your father – Basheshwar Dass"*. This condition lasted for a few minutes after which she relapsed into her normal activities as a child.

Memory of Past Life

The eldest daughter of Dr. Khushal Chand, Sushila Devi, was married in1933 to one Shri Pooran Chand Batta, a building contractor hailing from Patiala state.When the Baraat[14] came at her wedding, Rattan Rani was less than 3 years old. She immediately recognized Pandit Balak Ram in the *baraat* and jumped into his lap and reminded him that she was his cow. Pandit Balak Ram confirmed all the facts. Pooran Chand, the bridegroom, hailed from village Chaundha and Balak Ram was his boyhood friend. When Rattan Rani was taken to Canthi, she embraced the family members of Pandit Bala Ram and pointed the place where she used to be tied when she was a a cow in her previous birth.

Supernormal Gift of Palm Reading

Another strange event pertains to the period when she was in school. She never knew palmistry, but once in a while, she would display strange behavior and sucking her thumb, deep in concentration she would see someone's palm and predict some event.[15] She told one P.D. Kohli, Manager Central Bank of India, Meerut, *"Bhai Saheb, you will suffer from loose motions and dysentery. Your condition will go so bad that once everybody will give you up. But you will not die. You will live longer with the ailment which will never leave you for the rest of your life"*. This prediction came absolutely true. Shri Kohli suffered from amoebiasis and once, his condition became extremely critical in 1944. But he survived and lived upto late sixties. Similarly, when she was a school student at Raghunath Girls High School (now a post graduate college for girls at Meerut) her Principal, Mrs. Lakshmi Sharma's daughter, who was Rattan Anand's class fellow, started pestering Rattan to read her palm. Rattan initially refused, but on being continuously pestered by the Sharma girl she gave a cursory look at her palm[16] *"What prediction? You will die day after*

tomorrow. Exactly after 48 hours, the girl who was absolutely hale and hearty, suddenly died". This created some problems with the principal of the school who blamed Rattan Anand for her daughter's death. She[17] always used to say that she will not live for long and she died very early due to an enlarged heart. The story of her being a cow in her previous birth was known far and wide and all her maternal relations still refer to her as the cow and ask, *"How are the cow's children!"*

Critical Appraisal

There is no doubt about the authenticity of the astrological data, like in others cases discussed, it has been given by a very old friend whose family history and family members are very well known to me. The incidents given in the narration of S.C. Anand have been known to many. I decided to include it here with only one clear reason. Someday, when we may succeed in arriving at a defined and developed methodology of analysing the horoscope of the present birth of an individual, we could make use of such material. Till then it has to be only kept as authentic data which we cannot make use of as the horoscopes of the previous births or births cannot be got here. The horoscope of the previous incarnation as a cow, and before that of a male, gives us an interesting, authentic insight into some questions connected with some rebirths. Can soul incarnate in both and human and non human forms in two different births. As Hindus we are familiar with many such stories from the Puranas which get corroborated by such first hand account as given here. The question believers in reincarnation belonging to other religions will ask is whether they could accept such cases as authentic. They have no choice as even in their literatures, particularly the Buddhistic and Jain ones, many such and similar instances have been given which are part of an unbroken religious tradition. The quarrel is with those religions which not merely discourage their adherents not to accept the theory of rebirths, as it will defeat and destroy good deal of the preachings of theirs, put them helplessly in an indefensible position and make their own religion look twisted and lopsided. It is for this reason that even the best of researches done on rebirths have been never talked of by them, ever, from their religious platform. They want their followers to remain in dark and, accept whatever they tell,

as gospel and unalterable and unquestionable truths. It is not spread of divine knowledge but *dictatorship* which is better described as fundamentalism; But most of religions, the *one-book-one-prophet ones*, have been that only. The Scientific Establishment must ignore and disdain it all, particularly the allopathic doctors who cannot accept that any and every disease is the result of some karma of past and this life of a person.

End Notes

[1] The Indian Audit and Accounts Service to which recruitment is made on the basis of an all India competitive examination, along with other services. Few hundreds, out of many thousands are selected, on merit. R-4/7 Rajnagar, Gaziabad 201-002

[2] I have given to him and his family some of my best predictions. Anand helps me with books and financial information about the market which helps me guide people astrologically, though rather imperfectly, as that has never been a strong area of my astrology.

[3] I have not changed his language or the narration but have broken it into different paragraphs, *italicizing and highlighting some parts*, with suitable sub headings.

[4] I have over twenty horoscopes of the family of S.C. Anand but this is the most valuable from the point of view of the present book.

[5] Remember the family tree: *Harnam Dass Anand and Parvati Anand had four sons:* Giridhar Lal Anand was a lawyer, the second son, Pritam Das Anand, was a teacher: the third, Dr. Khushal Chand Anand was a doctor and father of my friend S.C.Anand. The fourth son, was Basheshwar Das Anand, who died young. The incident being narrated here centres round sixth daughter of Dr. Khushal Chand Anand.

[6] That was a generation of great Indians who led very honest and spiritual lives. They had their visions and previsions in their lives like yogis.

[7] See instances of this type in my book *Yogis, Destiny and the Wheel of Time* where I have referred to the daughter of a milkman warning me about earthquake in Shillong in 1962-63

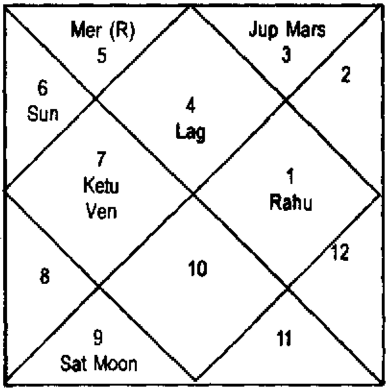
[8] The horoscope is given at the end of this chapter.

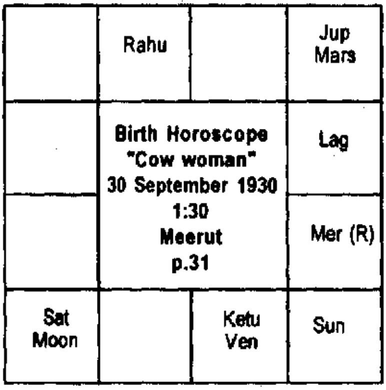
[9] It has suited some Christian missionaries, including Mother Teresa to say that only human beings have souls and, animals do not have. Without such ignorance, which may even be deliberate, they cannot justify slaughter of animals and eating of non-vegetarian food.

[10] It was the habit of her previous incarnation as a cow.

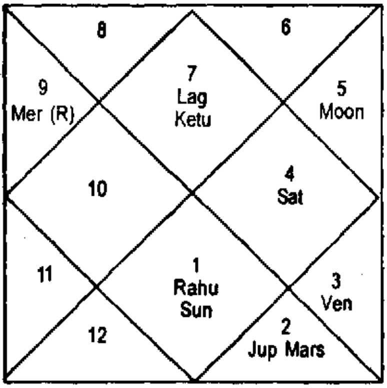
[11] God has to fulfil the prayer of a honest devotee even when it is about the next birth of an animal.

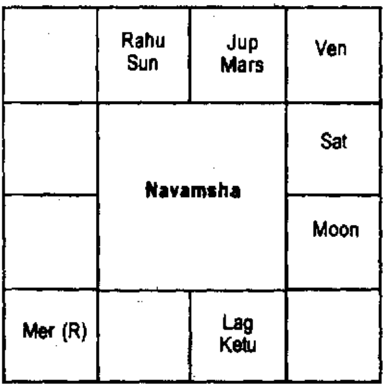
[12] Became a very famous doctor in later life and headed India's biggest medical institutions. He has consulted me often and taken predictions: birth details are 19

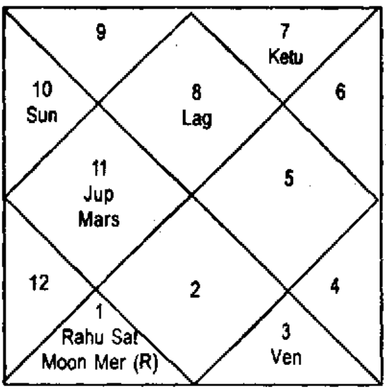


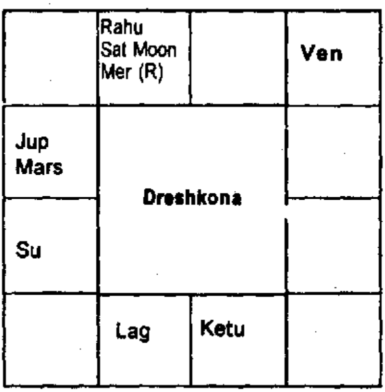


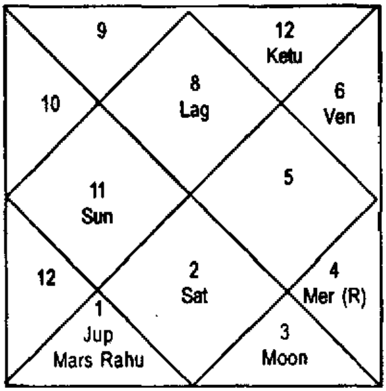
Lagna	Sun	Moon	Mars	Mercury (R)
11°26"	13°03"	15°25"	26° 20"	29°18"
Jupiter	Venus	Saturn	Rahu	Ketu
25°13"	28°07"	12°41"	00°56"	00°56"











	Jup Mars Rahu	Sat	Moon
Sun	**Dwadashamsha**		Mer (R)
	Lag	Ketu	Ven

Born in Venus-Venus-Mercury.

September, 1917 at 2-30 a.m. Lahore (now in Pakistan). He was born as a posthumous child. Here Rattan Anand is clearly telling that she was the father of doctor Balkrishna Anand in her previous to previous life. Female in this incarnation, she was a male in her another incarnation, later a cow, and now a female.

[13] Dr. Anand was medical student in 1940-43 when Lahore was the centre of riots between Hindus and Muslims, as a result of the British policy of *divide and rule*. It led to the partition of India in 1947 and Lahore is in Pakistan now.

[14] The wedding party. In Hindu marriages there is always a big crowd of all friends and relations. It creates a sense of community bondage and keeps the marriage from breaking up inspite of some tensions in married life. Yet, Hindu marriages are happy and successful because the social control along with family controls have not broken down. Then children keep the families together.

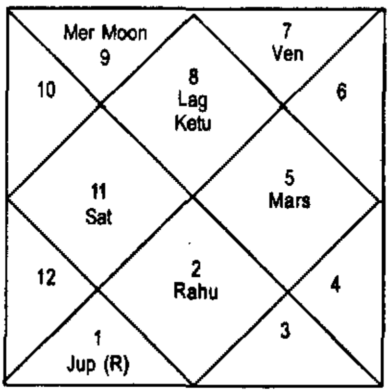
[15] No knowledge, particularly divine or occult knowledge, is learnt only in one birth. Astrologers who are in their fifties, sixties, seventies and eighties and are big failures, inspite of the big publicity they manage to get, should know that the years spent learning astrology by some may be many years because the counting of the years spent in learning astrology is spread over many years of many births.

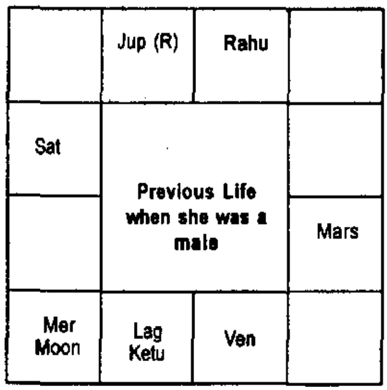
[16] She must have known intuitively already what was in store for the Sharma girl because of which she refused to read her palm and predict. This is how gifts and knowledge of previous lives create the *samskaras* in this life.

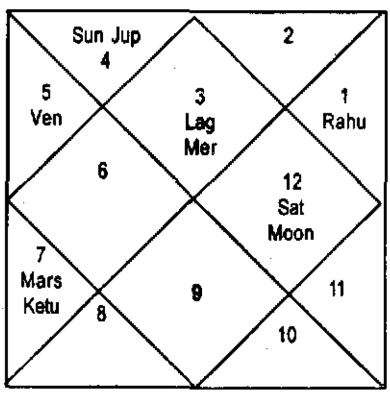
[17] Rattan Anand herself knew how long she would live. Her granddaughter now 10 years in 1997 resembles her a hundred percent.

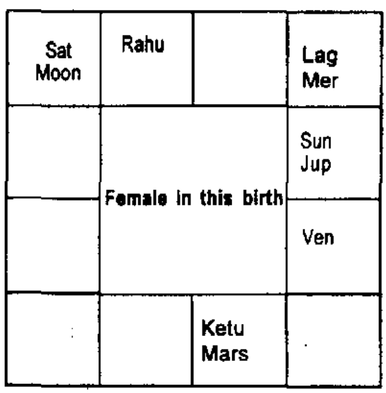
Another Family Story

A family believes that the girl who is now well settled in her life was her own elder brother in her previous life.









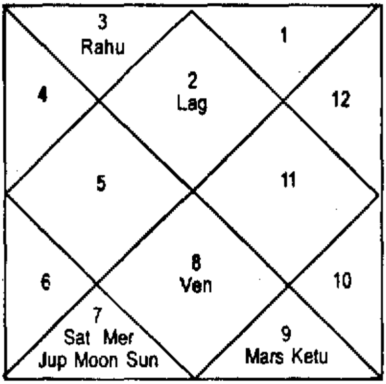
The family story is: The boy born on 5 December, 1964 fell from a balcony and was seriously injured. He was conscious when his mother rushed to see him. *He told her not to worry as he was going to be born again as her daughter.* It is said that he even told her that he would be born in 1967. On 28 July, 1967 the mother of the deceased boy gave birth to a daughter.

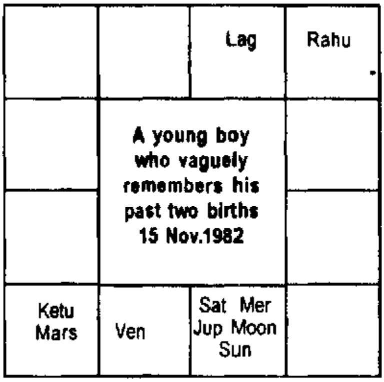
Horoscopes of both births on which I have not done any research is being given here only for academic purpose.

The remarkable fact in this case is that the mother of the boy/girl had, got many astrological consultations. Being a strong believer in astrology she got cast many horoscopes of her family members, including the *garbhadan* lagna in some cases.

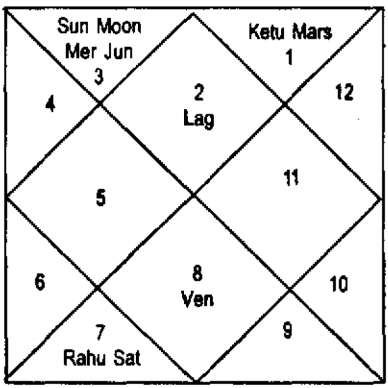
I have not been able to meet her. I do hope some day I will have a detailed first hand version of this remarkable family story.

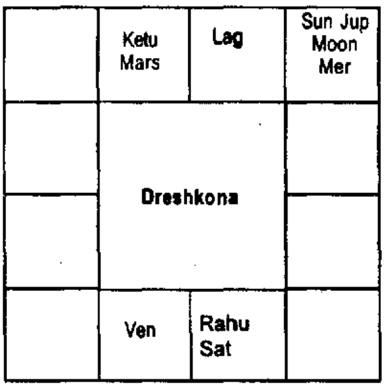
The Third Family Story





Lagna	Sun	Moon	Mars	Mercury
01°20"	29°14"	22°58"	19°41"	15°13"
Jupiter	**Venus**	**Saturn**	**Rahu**	**Ketu**
21°46"	13°39"	22°11"	26°10"	26°10"





This case is different from the two previous one because many supernormal and abnormal manifestations in his life about which his father and a neighbour, a woman officer in the Indian railway narrated to me on 6 June, 1997, along with the boy at my place.

The details are yet to be verified.

Astrological Parameters in Books

In many astrological books many hints have been given about the world one has come from in this life and the world one would go to after death. Some writers have discussed some cases of rebirths applying some astrological principles. Most of them took up a single case of two births and tried to argue that they did succeed in proving their points. *No astrologer can hope to make a break-through unless at least ten cases of both births, which means twenty accurate horoscopes are collected. Case histories of both births should also be accurate.*

1. The validity of the astrological parameters given by Parashara and Varahamihira.
2. The *karmaphala* (results of the karmas).
3. The *karma-samskaras* or the psychological tendencies created by the deeds of past lives can be traced.

Sun or Moon?

The Previous Life

One of the theories is that the Sun in a male horoscope and the Moon in a female horoscope are the central and most significant influences. From this flow some parameters:

1. Find out which of the Sun and the Moon is stronger in a horoscope.
2. See in whose dreskona they are placed.

3. If they are in the dreshkona of the following the person in his past life was in that particular world which the planet represents.

Jupiter: Divine world.

Venus or the Moon: Pitriloka or the lunar world which is the next best.

Sun or Mars: The world of mortals.

Mercury or Saturn: From lower worlds.

Even within this there are gradations, depending on the strength or the weakness of the planets like good, better or the best. In this scheme, Rahu and Ketu are excluded.

The Next Life

The world one would go to after death is again decided according to the dreshkona position of planets in the 6th, 7th or 8th houses. If there are no planets the strongest of the rising dreshkonas of these houses will decide it.

Note: How these dreshkonas are to be used and which of the types of dreshkonas is not clear.

Special Importance of Jupiter

Jupiter has been given a special place in man's aspiration for salvation. Exalted Jupiter is said to be helpful for spiritual life, if he is in kendras (1, 4, 7, 10) or the the 6th or the 8th houses.

Note: In this scheme 2, 3, 5, 9, 11 and 12th houses have been excluded.

A strong Jupiter with three or four planets in kendras is most helpful for spiritual life.

The Horoscope at the time of death

There is a special importance given to the lagna and the planetary position at the time of death.

Therefore two horoscopes are to be examined together: the birth horoscope and the death horoscope. A good promise may be ruined or a bad promise may get nullified if both horoscopes are seen together.

Some other Combinations

1. If there are exalted benefics in a horoscope, it indicates that the person has come from a good world after a life of enjoyment in a higher world. Two, three or four planets, if exalted or, in their own rashis, show this clearly.
2. Jupiter in Karka is always the best.

The Importance of the 5th & 12th Lords and Houses

The 5th house is to be seen for *mantra, yantra*, education, children (disciples) and fall from power (being the 8th from the 10th house) and from the 12th house, expenditure, behaviour of enemies, salvation and the previous life are to be seen.

In examining the horoscopes, we have of rebirths some of these parameters can be applied and additional research can be done.

Who Remembers Past Life or Lives?

The question often asked is who remembers past life ?

Clearly they fall into two categories: the spiritual and the worldly who died a non-normal death. All the cases reported of people who remembered their past life are of the second category.

Spiritual persons rarely discuss their past lives. They acquire this stage through hard and very enviable spiritual discipline. Such people are called *Jaatismara*.

How a person becomes a *Jaatismara* through a pure life of inner and outer purity, *tapasya* and total lack of feeling of enmity towards anyone (*Manusmriti*).

Those who at the time of their death are in pure and high state of *sattwa guna* and, immersed in God-consciousness, are in a state of perfect mental equipoise, remember their past lives. It creates a state of complete detachment and leads to salvation.

शरीरसंक्षये यस्य मनः सत्त्वस्थमीश्वरम्।
अविप्लुतमतिः सम्यक् स जातिस्मरतामियात्।।

(p430 *Yagyavalka Smriti*)

Through yogic sadhana a person who sees his own *samskaras* totally remembers his past lives.

(*Patanjali Yoga Sutra*)

If a state of perfect *aparigraha* (giving up all material possessions and accumulating nothing) is attained one knows past lives.

'अपरिग्रहस्थैर्ये पूर्वजन्मकथन्तासम्बोध: ।'

(p431 Patanjali Yogas Sutra)

Some holy persons become *Jatismara* when they do pilgrimages in the truest spirit observing all spiritual rules. *I know of some great gurus who instructed some disciples not to visit a particular pilgrimage.* When I asked them, they said that the memories of their past lives would get awakened there and they would develop a death-wish. They should first exhaust their *karmas* and complete their *sadhana* in this life itself instead of having to be born again. A spiritual experience, which is untimely, can be very damaging.

तदहं ते प्रवक्ष्यामि शृणु तत्वं समाहिता।
ये मृता: सहसा मर्त्या जायन्ते· सहसा पुन:।
तेषां पौराणिकोऽभ्यास: कंचित् कालं हि तिष्ठति।।

Lord Shiva explains to Goddess Parvati who are the people who remember their past lives. When a person who dies suddenly somewhere and is born again suddenly, his old habits and *samskaras* remain for some time.

तस्माज्जातिस्मरा लोके जायन्ते बोधसंयुता:।
तेषां विवर्धतां संज्ञा स्वप्नवत् सा प्रणश्यति।
परलोकस्य चास्तित्वे मूढानां कारणं त्विदम्।।

(p 5977 Mahabharat – Shastha Khandha)

It is why they are born with the memory of past life and are known as *Jatismara* . But as they grow up, their old memories disappear like dreams. Such incidents help in offering proofs to the wooden headed to believe in the other world and life after life.

How to know who has come from Lower World?

(p 614 Kalyan Parlok aur Punarjanma Ank)

परनिन्दा कृतघनत्वं परमर्मावघट्टनम् ।
नैष्ठुर्यं निर्घृणत्वं च परदारोपसेवनम् ।।
परस्वापहरणाशौचं देवतानां च कुत्सना ।
निवृत्या वञ्चनं नृणां कार्पण्यं च नृणां वध: ।।
यानि च प्रतिषिद्धानि तत्प्रवृत्तिश्च संतता ।
उपलक्ष्याणि जानीयान्मुक्तानां नरकादनु ।।

In the *Markendeya Purana* some charateristics of men who have come from the lower world or hell are described thus:

1. Indulging in malicious criticism.
2. Lacking a sense of gratitude.
3. Disclosing others' secrets.
4. Cruelty and harshness.
5. Adultery and extra-marital tendencies.
6. Depriving others through fraudulent practices.
7. Remaining unclean.
8. Condemning divine and spiritual life.
9. Cheating others through guiles.
10. Miserliness.
11. Murderering.

Case Histories

Histories of the cases discussed here are being given very briefly. They are persons known to me, and may feel hurt if many details, particularly the unpleasant ones, are revealed.

What is certain, in fact, absolutely certain is that no one escapes his *karma.* I have benefitted a lot in coming to the following conclusions.

1. Whatever is happening in this life can be traced to some extent from the horoscope of the past life.
2. Some of the *samskaras* of this life are clearly traceable to the past life. It became so clear to me that I found *Garud Purana* to be accurate. Again, it being sensitive material, it is only being hinted at and not discussed in detail, though I could have done it. I found a more detailed and new meaning in use of the horoscope of the present birth. Now I feel that what we call the psychological understanding of a horoscope, particularly in the west, in the USA mainly, is a bluff, pure and simple.
3. The meaning of exaltation and debilitation of certain lords of some houses and malefic aspects on retrograde benefics needs an in-depth understanding. I found it very illuminating. All that I want to stress here is that those who have their 5th, 10th and 3rd lords debilitated should improve their *karma-pattern* themselves.

1. Case of Shanti Devi

This is an authentic case study being presented, though I am aware

a similar attempt having been made by my friend Uma Shankar Dube of Kanpur some years ago. I got the horoscope from Mr. K. S. Rawat of the Rebirth Research Foundation in Ghaziabad near Delhi, who in his researches into rebirths from a non-astrological angle collected it and gave it to me. I did very detailed work on the horoscopes of both births in this case and came out with some very revealing links between both births. I had the horoscope of this birth because this woman, Shantidevi, used to take predictions from me. More about it later.

The story begins with the city of Mathura the great pilgrimage associated with Lord Krishna where the great influence of tradition makes most of the citizens of that city good theists. They worship Lord Krishna of the famous Dwarakadheesh temple. In the beginning of the century the now famous temple at the birth place of Lord Krishna, known as the Krishnajanma Bhoomi temple, had not existed.

We have no details in this case except the horoscope and some events of the life of the woman whose horoscope is the starting point of my astrological investigation. I presented this case first before my students of the Bharatiya Vidya Bhawan and later, in the USA twice. It was described as a very uplifting night when I presented in the temple of the Arsha Vidya Gurukulam at Pennsylvania in USA in November 1995.

The Background

Every horoscope, it is well known, should be analyzed against the personal and social background of the person concerned. We must remember, though we know no detail and, have only an accurate horoscope, that this woman was born in 1902 in the most conservative pilgrim town of Mathura. One can imagine that she had led her life as women did in that extremely conservative decade, with the British as the rulers of India then.

The first point that must be remembered is that in 1901 the female literacy, according to the Census Report of India, was 00.50 percent (half percent) and male literacy was 10 percent.

We were then a nation of illiterates, but the fine cultural and education men and women had through verbal tradition, made them wise and spiritual persons. They were sublime persons, totally

unwesternized, and totally orthodox in all matters. This woman must have been more so because of two additional reasons: first she was a woman and of that era, and she belonged to the pilgrim town of Mathura, which has been one of the most conservative and traditional cities of northern India always.

How and what must have been the aims of her life? They must have been only two, cooking in the kitchen and looking after her family. Those days, they were married very early. The Sharada Act passed by the English rulers in the thirties banning legally child marriages (not before the age of eighteen) did not exist. Though the Sharada Act has been on the statute book of India ever since, we still have, even now, many child marriages in the rural India. One may sumrise that this woman whom we know as Ludgi, must have got married. Then in accordance with the Hindu tradition, must have got married at the earliest. Her parents must have arranged a conservative marriage within her caste, whatever it may have been.

It can be seen, when we discuss the case astrologically, that she must have got married quite early. The vital information we have is that soon after her marriage she became a mother. What happened after that should first be seen astrologically.

Since it has been stated that she was a conservative woman of that era, she must have become pregnant at regular intervals of two or more year. During her pregnancies, she must have prayed to God for safe delivery of her babies and the safety of her own life. Those were the days of colonial rule in which the British were never interested in providing dependable medical services as we have in India today when the mortality rate of pregnant mothers and children has been reduced spectacularly to the lowest now. But we must always keep in the mind that she lived in India of 1902, 1920 etc, when the infant mortality was the highest in India and pregnant women delivering babies, with the help of experienced *ayahs* (uncertified but experienced traditional nurses of those years), died if there was slight negligence. No antibiotics, no strong medicines for safe delivery of children were available.

Most important is to see that it was the period of Moon mahadasha and the antar dasha of Rahu aspected by Mars in the saptamsha. Then Rahu is placed in the 8th house from the Moon.

In the birth horoscope, the Moon is the 6th lord, afflicted by being under the Rahu-Ketu axis and, becoming worse, because of the aspect of Mars. There should be no doubt that she had run into a very bad period for the delivery of a child. All the fatality inherent in becoming a mother again now, after her first child (which is all that we know) can be seen astrologically. She was due to have a child in October 1925, at the age of twenty three, a second or third child. The planetary position of October 1924 clearly show that she had already become pregnant and was going to become a mother again. Was the planetary position with a bad mahadasha of the afflicted 6th lord, the Moon and Rahu sub-period safe, particularly in India of those years?

Let us look at the transit of planets on 4 October 1925 from her lagna, which is Kumbha (Aquarius).

1. Jupiter was aspecting the 5th house.
2. Saturn had aspected the 5th house in a retrograde motion from Tula *(see my Planets and Children)*.
3. That she was pregnant is what we know but then notice the fatal points in the transit.

   a) The natal Moon was on the birth Moon, which is a death inflicting transit when the span of life comes to an end.

   b) The 5th lord, Mercury was in the 8th house from Kumbha and afflicted by the Sun and Mars.

   c) Saturn was afflicting the birth Moon along with Mars.

It was a classical death inflicting transit. She died on this day. In Vimshottari it was the mahadasha of the Moon, the antardasha of Rahu, the pratyantara dasha of Ketu.

The State of Her Mind

The state of mind which is most necessary for getting out of the cycle of rebirths is a well-known Hindu belief based on experiences of centuries. Could Ludgi have even thought of God or rested her mind on something spritual when the pangs of pregnancy seem to give her such a terrible torture? From the pieces picked up, it is clear. In all the recorded cases where a person remembered his past life, there have been invariably violent deaths. May be, the intensity of pain at the time of death lingers on to the next life for some initial years. Then it is forgotten or, it becomes so dim

that a person does not live in the past. In the USA the psychiatrists who dig out a case of childhood abuse and keep harping make both money and spread hatred for all family relations. Any system of psychiatric analysis, diagnosis or treatment depends on the discovery of child abuse. Even, if true, how does it help a patient recover and become normal?

Astrology is a far superior branch of knowledge. All what are called repressions could be dug out, with the astrologer taking the lead in 60% cases and the client only volunteering and clarifying the question of the astrologer. It is what a psychiatrist can never do unless he learns astrology and makes use of it effectively. I have come across the most obnoxious and stereotyped methods of diagnosis done by psychiatrist which bordered on the absurd and concealed the clearest intentions to exploit their clients.

I advised some of them to stop going to their psychiatrists and they would be cured. In three cases in the USA, particularly on the East Coast my success was spectacular. The reason was simple: before the client poured out his troubles I took the lead and put stunningly correct questions. I will not quote many cases, which I can do in thousands now, but will refer to the case of a lawyer in Chicago. I saw the horoscope and told him, myself, his profesion, should be legal. He confirmed it. I then told him that he himself was facing a court case, which in the USA, is termed as unethical practice. He put his hands on his head and told me that it was clear that the astrology could find out the problem, while the psychologist, planted it in the mind of his client and got a semi-permanent customer who had to pay one hundred dollars per hour, minimum without really helping his client.

So Ludgi died in 1925, in sheer agony, after delivering two children. She died during the delivery of the third child.

Now analyse the condition of her mind at the time of death.

1. In the birth horoscope, Saturn aspects the 5th house and the 5th lord, in the 12th, is between Mars and Sun.
2. Jupiter, the natural significator of children, is both debilitated and combust.
3. The 5th lord from Jupiter is Venus, which is well-placed.
4. In the saptamsha Saturn is aspecting the 5th house while the 5th lord Jupiter is ill-placed in the 12th house.

5. In the Moon mahadasha it was the Rahu antardasha which is in the 7th house of the saptamsha and is aspected by Mars.
6. The 8th house which has the 22nd dreshkona was under heaviest affliction in October 1925.
7. It was the 3rd dasha which is bad for short span of life.
8. It was a very painful pregnancy as is clear from all this.

She died in pregnancy, as is clear with all such fears as pregnancy in those days when we had very little medical attention given to pregnant mothers and, when we had a very high mortality rate and a much higher child mortality rate than can be imagined in the far better India of late nineties and the closing decade of this century.

This leads to the significance of the *samskaras* that must get formed for her next birth, which, among others, are two mainly two: the first is fear of marriage and pregnancy.

Against this background, the life of a girl born in a Kayastha family in Chandni Chowk in Old Delhi needs to be understod. Here horoscope is as follows.

This girl became a sensation at the age of four or five when she had declared that she was Lugdi of Mathura in her past life. It became the most discussed case of rebirth of this century because Mahatma Gandhi took an interest in the case.

See how bad the horoscope is for marriage.

1. Mars is in the 2nd house.
2. The 7th lord from the navamsha lagna, the Moon is heavily afflicted.

The memory of the pangs of pregnancy stuck in her sub-conscious mind.

1. See the heavily afflicted 5th house and the 5th lord.
2. From Jupiter, the 5th lord Venus goes into the 12th house from Jupiter and is again afflicted.

The thoughts at the time of her death in her previous life had created a fear of marriage and delivery of children in her mind. It is what is described as *purva janma samskaras*. She refused to marry in her next birth when she was known as Shanti Devi and suffer the pains of pregnancy.

The trauma of previous life lingered on into her next birth. It is why astrology should be used as the main tool of psycho-analytical diagnosis. Now, see again the horoscope of the previous life.

1. Notice the concentration of planets in the 12th house.
2. The 5th lord, Mercury is also in the 12th between Mars and the Sun.
3. Jupiter is both combust and debilitated.
4. There is no benefic in kendra except Jupiter.

In her next birth, when she became world famous as Shanti Devi she used to live in Chandni Chowk in old Delhi from where he shifted her residence to, perhaps, Greater Kailash in New Delhi.

I did not have the benefit of having the horoscope of her previous life then. Now, looking at the saptamsha of her previous life, when she was known as Lugdi, I could see why she reacted emotionally to marriage and motherhood.

She had come to me many times to take predictions. She was unmarried.I had asked her once why she had not married. With good deal of emotion in her, her eyes almost becoming moist, she said that marriage would be all right if the fear of pregnancy and its pains were bearable.

In her past life, she had terrible labour pains in her delivery. Everytime she became pregnant, she had felt intuitively, that it was a messenger of death.

She knew some astrology and also predicted.

1. See the birth Moon and death Moon and their degrees.
2. See planets in the 8th house at the time of death along with the 5th lord of the birth horoscope.
3. Moon's was the 3rd dasha which is bad for short *ayu*.
4. There are no benefics in kendras in the birth horoscope.
5. She died in Moon-Rahu. In the 7th house of the Saptamsha, may be indicating death during pregnancy.
6. The Moon, the 6th lord is afflicted in the birth horoscope.
7. Ketu and Rahu gripped the 5th lord of the birth horoscope, Mercury which is afflicted.
8. Finally, Jupiter, the natural putrakaraka, is combust in the birth horoscope.

Therefore the horoscope should be seen from the narrow angles of marriage and child birth. We must therefore see the Vimshottari dasha she had after her birth. With her Moon at sixteen degrees and twenty six minutes, she was born in the mahadasha of Venus which was over in 1917. Then came, with her reaching the age of fifteen,

the dasha of the Sun, her seventh lord of marriage. In Jaimini Chara dasha her marriage could have taken place in the rashi dasha of Vrisha (Taurus) and the sub-period of Makar (Capricorn) which she would get at the age of sixteen. If delayed, it could not have gone beyond the age of eighteen, say by 1920 she must have been a married woman. Then in the period of the Sun and the sub period of Saturn (aspects the 5th house of the Saptamsha) she may have become a mother and before the sub-period of Mercury, (the 5th lord of the birth horoscope) she could have become a mother again.

In the next period of the Moon, it is now known to us that in the sub period of Rahu in the 9th house in the birth horoscope and along the 1/7 axis in the saptamsha, she was pregnant.

How good is the horoscope from the point of view of delivery of children?

1. In the birth horoscope see the 5th lord, Mercury badly placed in the 12th house.
2. In the navamsha the 5th house has Ketu aspected by Saturn from the 8th house.
3. In the dashamansha the 5th lord is in the 12 under the Rahu-Ketu axis and gets the aspects of Mars from the 6th house.
4. In the saptamsha, the 5th lord again goes into the 12th house and the 5th house gets aspected by Saturn. The fifth lord exalted in the 12th house with the Moon here is a good point of fertility. But the afflicted 5th house and ill placed 5th lord is a clear danger signal.

2. Case of Pooran Singh

While I was working on astrology and rebirths, a Colombian who has been a friend of Sumit Bali, my friend who runs a tourist business came one day. Then he came to know during our conversation that I was interested in collecting the horoscopes of both births of an individual who remembered his past life and which the family he belonged to, knew to be true. In India one of the reasons we do not discuss these cases too much is that we are familiar with such incidents. Some people do not want the past life memories of a person to create problems. For instance, a Hindu girl of two years started reciting the Koran and the nervous parents suppressed it.

Muslims are taught not to believe in reincarnation. The young girl had also told about her past life in a Muslim area and described the details of the family she belonged to. But, it was not allowed to be known to others as could have created Hindu-Muslim clashes even.

The Colombian told me that his own Sikh wife had a younger brother who was her uncle, Pooran Singh in his past life. Then the wife of the Colombian came to me herself and gave me the birth details of her younger brother, Davinderjit Singh (described as Pooran Singh 2 in the horoscope here). Few days later, Davinderjit Singh himself came to me and told me that he had only very dim recollections of his past life in Burma from where he had come to India, on a holiday, and died in an accident. As in the case of Lugdi-Shanti Devi, here too those who have memories of their past lives are mostly those who died a violent or non-normal death in the past life. Davinderjit Singh-Pooran Singh case is similar.

The Colombian was very helpful and gave me the following details about Pooran Singh who is Davinderjit Singh in his present birth.

He was a bad student but a very irritable person who committed a murder in 1943 when a bad character in his village started chasing village girls. Pooran Singh asked him to stop it but when the ruffian did not listen to him, he murdered him. (It may have been the period of Rahu-Mars). To escape being caught by police, he was advised by his family members to join the army. World War Second was at its height then and the British wanted more Indian recruits. Mars aspecting the 10th house of his horoscope confirms this event. In the dashamansha Mars in the 3rd house and Rahu-Ketu occupying the 4/10 axis gave him a posting to Burma where he served in the army till the war was over. Then he settled down there and also married in 1947 a half-literate but wealthy and only daughter of a rich Sikh in 1947. It must have been the period of Jupiter-Saturn. In the navamsha Saturn is the 7th lord. He had eight children which is clear from the saptamsha. Sometime after 1952 he left the army.

He had a farm and had grown prosperous. He had a red colour motor cycle and a big overcoat of fur which he liked and had kept in his cupboard very carefully.

He could not come to India to attend his sister's marriage which always made him feel sentimental. She was younger to him and he always sent to her a lot of presents from Burma. He came to India in 1966. Driving a motor cycle with his usual rashness, he met with an accident and died on 19 May 1966 at about 11:40 a.m. according to family accounts.

3. The Jaipur Case

The Jaipur Experience

Sometime in 1995, during my visit to Jaipur, when an astrology lover came to know that I was interested in collecting the birth horoscopes of persons who remembered their past lives, preferably of both births, gave to me two horoscopes. The information given was:

1. The person died in a road accident on 27 July 1994.
2. My two year old son twice hinted when my wife was pregnant that his paternal uncle was going to take birth as her son.
3. Many people had predicted that my dead younger brother would be born as my son.
4. A Tantrik of Jaipur announced that the dead person would be born as my son.
5. We prayed to Lord Soorya."
6. In his childhood stared at his grandfather for one minute very intently soon after his birth.

4. R.P. Singh's Case

In his book *Karma and Reincarnation*, Professor Balbir Singh has referred to a case of rebirth in his own family. (p116)

His own younger son, Ram Pratap Singh who did not want to pursue his medical career, left Delhi to do business in Assam. He died of a fatal accident there on 6 February 1983.

Professor Balbir Singh who contacts spirits and gets messages was invited by the Edgar Cayce Institute i n the USA to undertake a research. He retired as a professor of philosophy from the University of Delhi and has written as many as nine books on spiritual and philosophical subjects.

Professor Balbir Singh records how his own family members distrusted him when he said that his son RPS was present and could be talked to also. In seanses, once RPS said that he was coming into professor's family. The last seance in which RPS was contacted is recorded thus:

RPS "Daddy I am extremely happy today. I don't know how to express myself. I am really rejoicing."

Q. "What is the cause of all this?"

Ans. "Daddy I have been asked to return. I am reincarnating in the family. I was your brother in my incarnation that ended in 1953 when I suddenly died in the hospital. I was your son born in 1958. And now I shall be your grandson, born to my brother, Krishan."

Q. "When are you returning here?"

Ans. "On 7th January 1984."

Professor Balbir Singh records that actually RPS was born on 10 January, instead of the 7th.

I got the birth details of RPS of both births through the help of my friend, K. Bhushan. I met Professor Balbir Singh once and have also talked to him sometimes. He presented his book in which he records that for two years the child RPS remembered the terrible truck accident of his past life. "*The dreadful scene of the accident was so fresh in his subconscious mind that after his rebirth he could not enjoy an undisturbed sleep for over two years.*"

"I have been closely observing the behaviour-traits in his present incarnation and comparing them with his previous birth. In broad outline they happen to be similar".

Professor Balbir Singh makes a very good observation is his beautiful book. "But one thing has been very clear to me – that prayers give immense peace both to the grief-stricken and the deceased on the other side."

The Need for Using Certain Data

The data used in the book of persons whose horoscopes of both births could be got and given here have been arranged systematically. The division done for all horoscopes are:

1. Birth Horoscope: for primary analysis to know if the horoscope being used is correct.
2. Navamsha: should be examined for further verification of the horoscope. It is after this that the analysis of the horoscope for linkages, astrologically should be done.
3. Dreshkona: as both Parashara and Varahamihira refer to the use of dreshkona for predictions about the past and future lives on the basis of the Sun and the Moon for past life and the 6th and the 8th lords for the next life.
4. Dwadashamsha: Then, I found the use of the dwadashamsha most useful. I got a clue from the principles on *nashta jatakam* very useful in certain ways.

These four horoscopes have been made use of in all case of both births.

Additional Horoscopes

5. Death time horoscope: In the case of the first (past) life the death time horoscopes have been used though they cannot be very accurate ever, as no one can ever note the exact time of death. Yet, even if the lagna is correct, it is very helpful.The Moon of the death time horoscope has always helped me even in other cases.

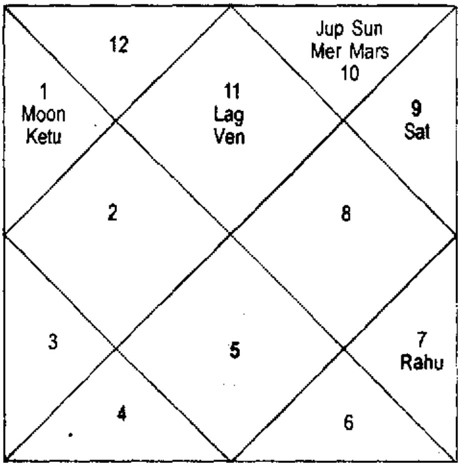
6. Saptamsha: In the case of Lugdi (Shantidevi in her next life) saptamsha has been used to trace the *samskaras* carried to the next life because in this case, I have found it very useful to discuss Shantidevi 's fears and phobias she had got from the death time agony of her past life, when she was pregnant.
7. Transit of planets: If the transit of planets as seen in the death time horoscope is made use of on the birth horoscope it may give very valuable clues.
8. Death time dasha (Vimshottari)The dasha at the time of death must be used invariably for the past life.
9. The birth time dasha (Vimshottari) of the next life must be made use of also invariably.

Some other data which could have been used are the Vimshamsha and other finer divisional horoscopes but it has not been used here as the cases we have are of those who were reborn and were not liberated.

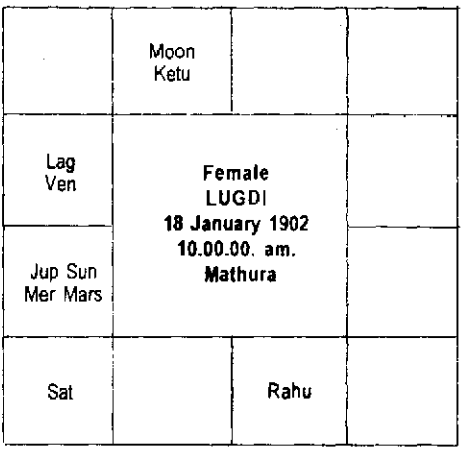
Many westerners, particularly the people in the New Age Movement in the USA ask whether they would have *illumination* and *salvation* in this incarnation of theirs. It is a common question of many naive people of the western world who do not want to give up their sexual and material lives and yet, hope that through what they call *'meditation'* (which is a physical exercise for them with their eyes closed), they would have both illumination and salvation. They do not know what spiritual life is nor do they have such attitudes. (Read the 12th chapter of the Gita always).

It is, however, clear that many of the westerners who put these questions either fancifully or because of their naivette will improve in their next births because they have made some sort of the beginning of a spiritual life, without understanding what spiritual life is. Some other data which could have been used are the Vimshamsha and other finer divisional horoscopes but it has not been used here as the cases we have are of those who were reborn and were not liberated.

Lugdi who became Shanti Devi in her next birth

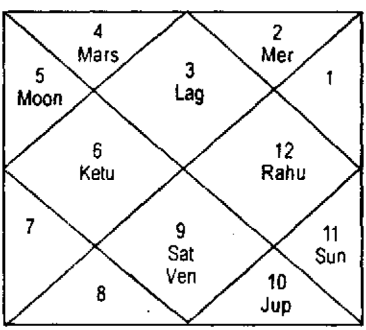


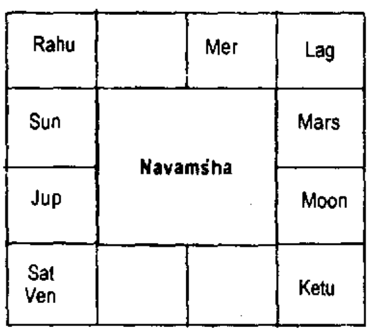
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Sun	04°04"
Moon	16°03"
Mars	20°15"
Mercury	14°54"
Jupiter	02°26"
Venus	09°55"
Saturn	27°14"
Rahu	17°44"
Ketu	17°44"

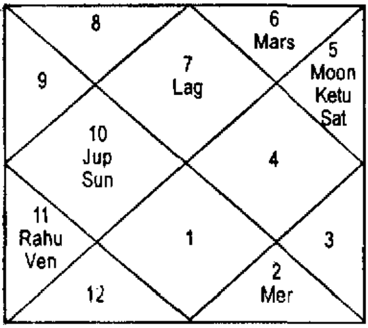


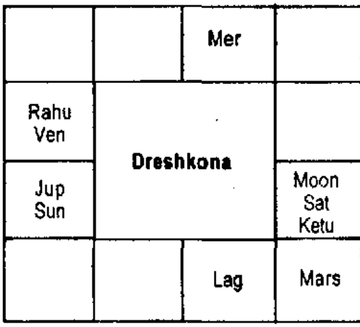
Death took place on 4 October 1925 in Moon-Rahu-Venus

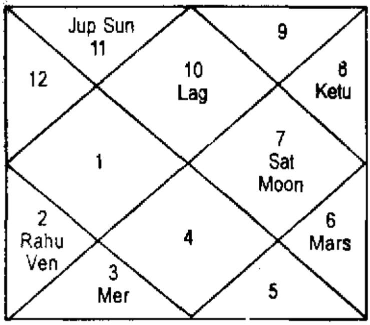
Born in the next life in Rahu-Mercury

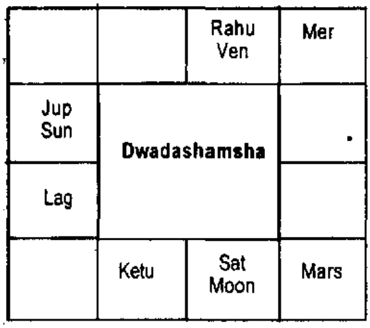


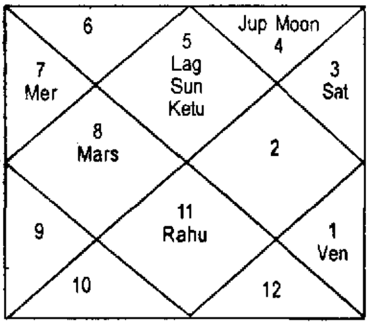


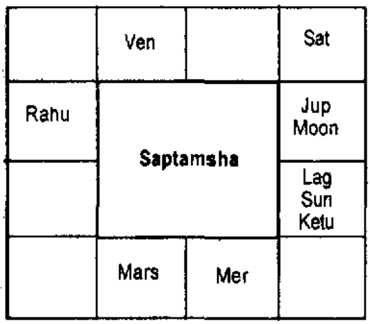

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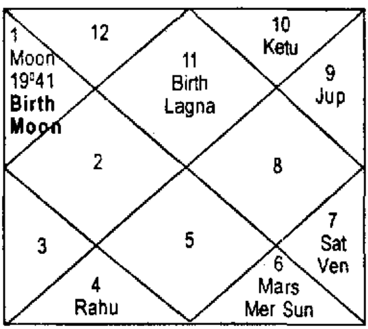

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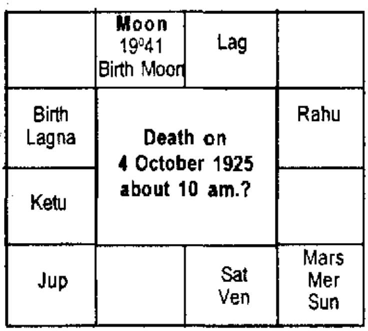

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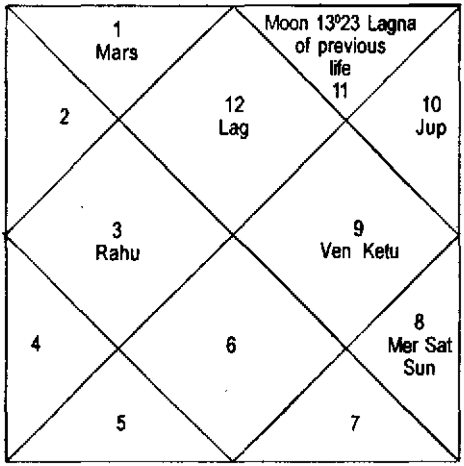

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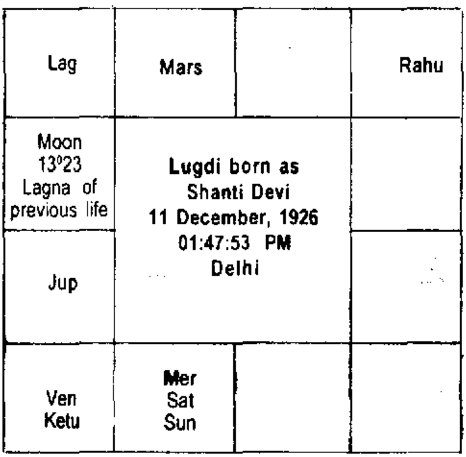

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Moon
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Birth Moon
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Death on
4 October 1925
about 10 am.?
Rahu
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Sun



Shanti Devi

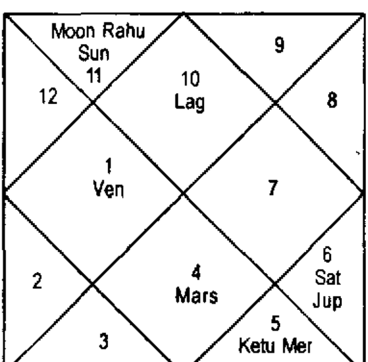
Lagna	22°44"
Sun	25°42"
Moon	13°23"
Mars	11°48"
Mercury	04°54"
Jupiter	29°39"
Venus	00°32"
Saturn	08°09"
Rahu	14°27"
Ketu	14°27"

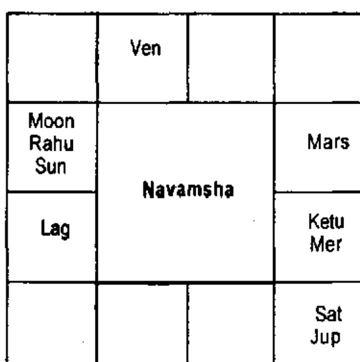


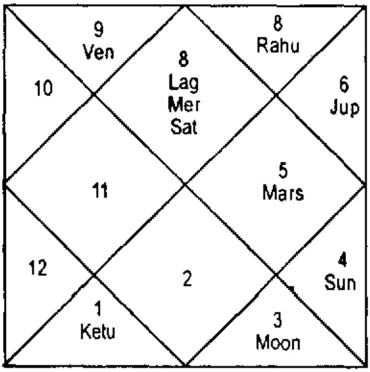
Dasha Sequence

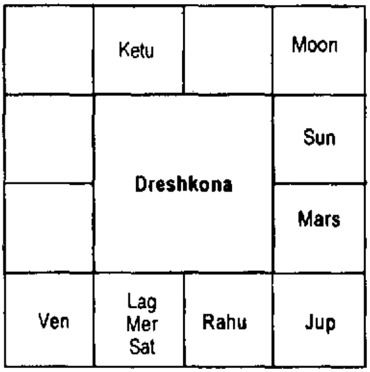
Born in Rahu-Mercury-Moon-Jupiter

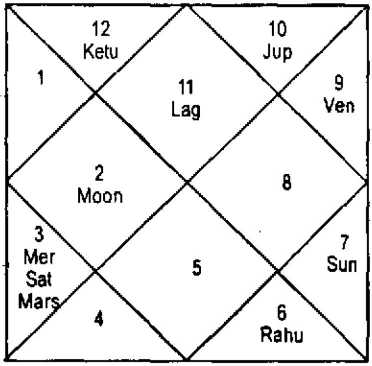
Died in <u>Moon- Rahu-Venus</u> in her previous life.

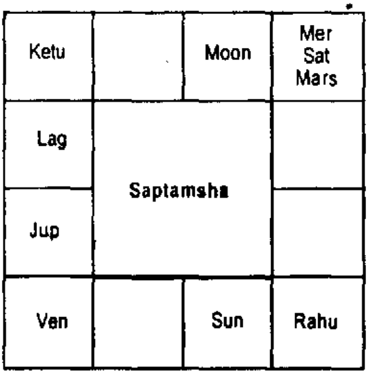


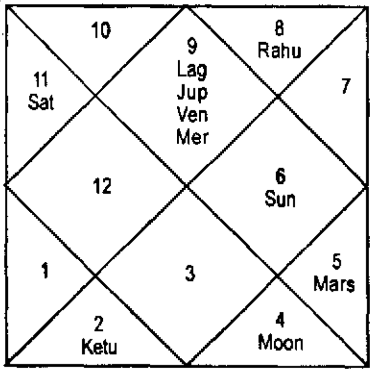


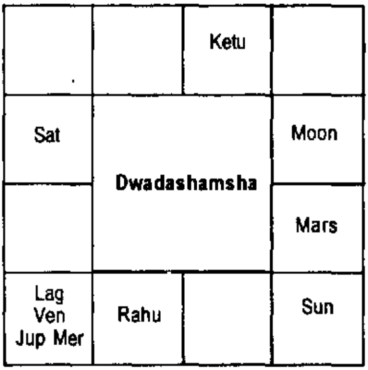

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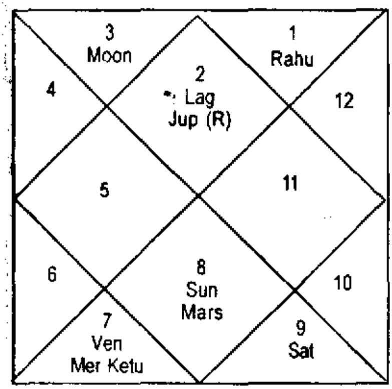

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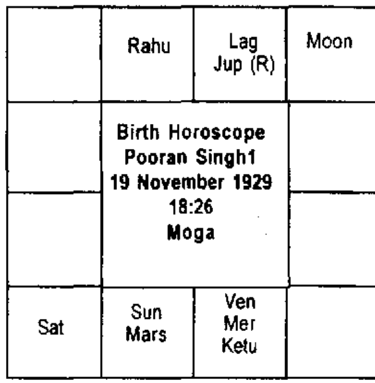

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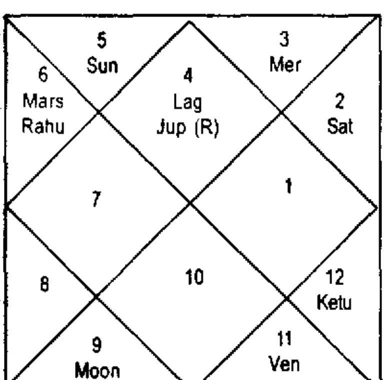
Pooran Singh1

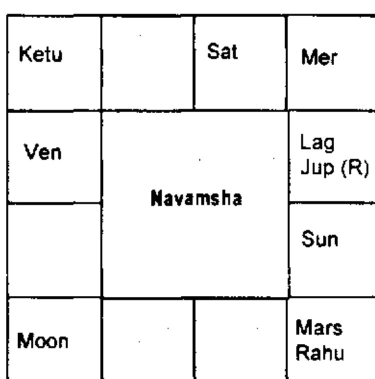
Died on 19 May 1966 in <u>Saturn-Mercury</u>
Born in <u>Saturn-Mercury</u> in the next life.

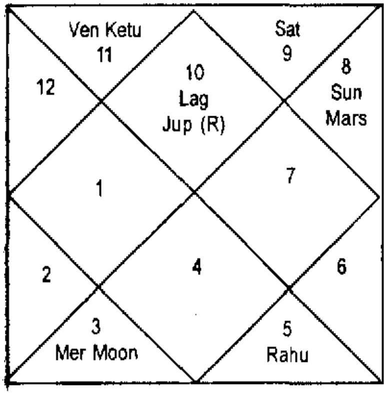


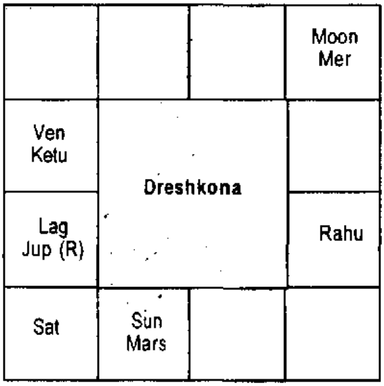


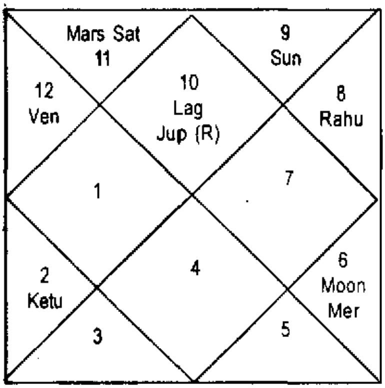
Lagna	Sun	Moon	Mars	Mercury
20°01"	03°50"	08°23"	07°49"	29°14"
Jupiter (R)	Venus	Saturn	Rahu	Ketu
20°22"	14°51"	05°57"	19°16"	19°16"

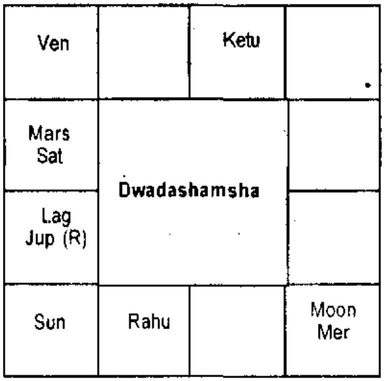




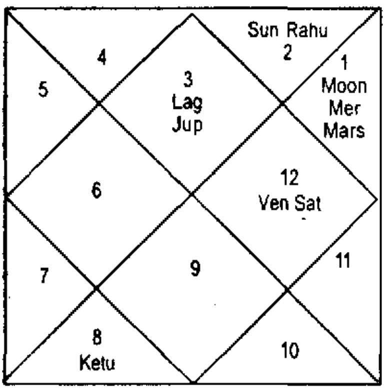


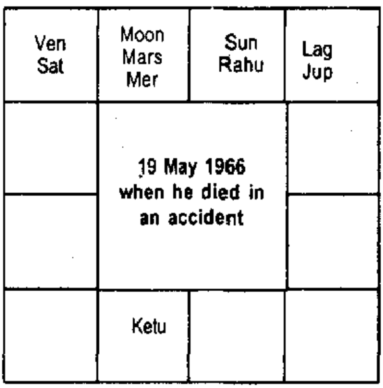






Met with an accident on 19 May, 1966 and died in the dasha of Saturn-Mercury-Rahu



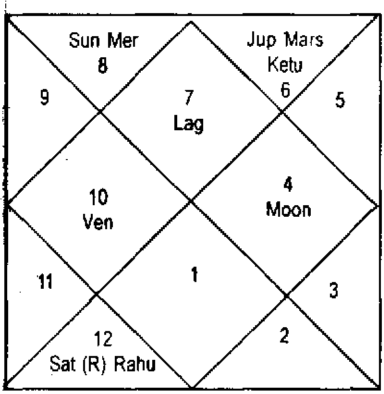


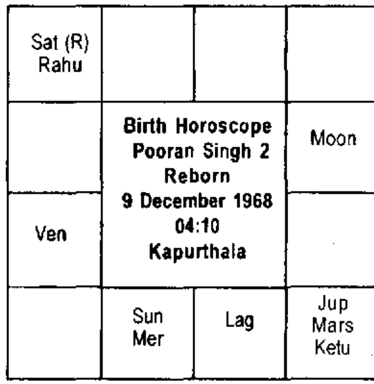
Degrees of death time Saturn 04°02" in Meena

Degrees of death time Moon 20°35" in Mesha (?)

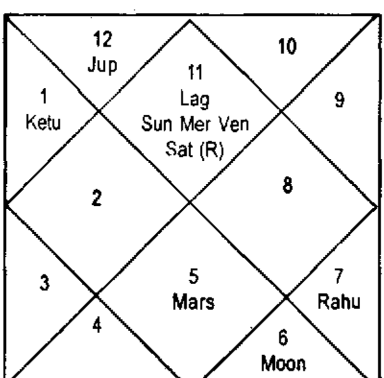
Pooran Singh2

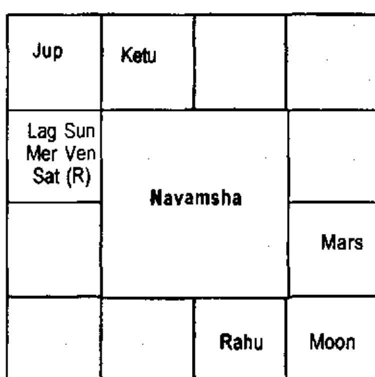
Born in <u>Saturn Mercury</u>
Born in the next life in <u>Saturn Mercury</u>

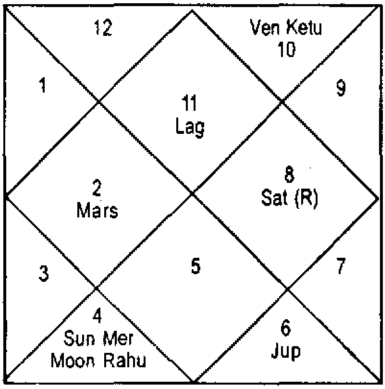


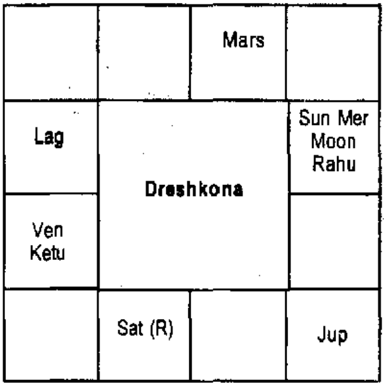


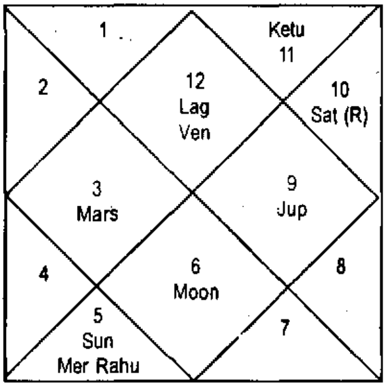
Lagna	Sun	Moon	Mars	Mercury
13°25"	23°30"	06°53"	24°23"	24°31"
Jupiter	Venus	Saturn (R)	Rahu	Ketu
09°54"	05°23"	25°25"	13°09"	13°09"

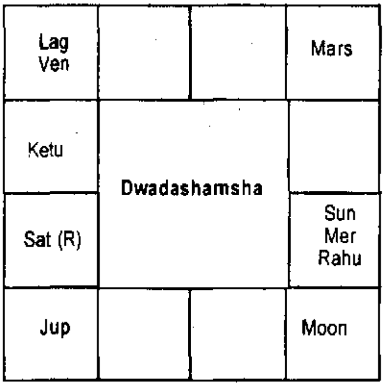




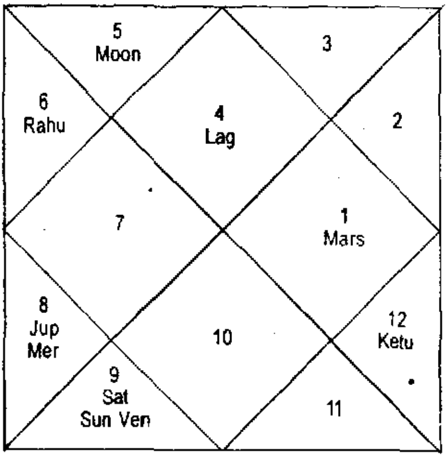

12
Ven Ketu
10
1
9
11
Lag
2
Mars
8
Sat (R)
3
5
7
4
Sun Mer
Moon Rahu
6
Jup


Mars
Lag
Sun Mer
Moon
Rahu
Dreshkona
Ven
Ketu
Sat (R)
Jup

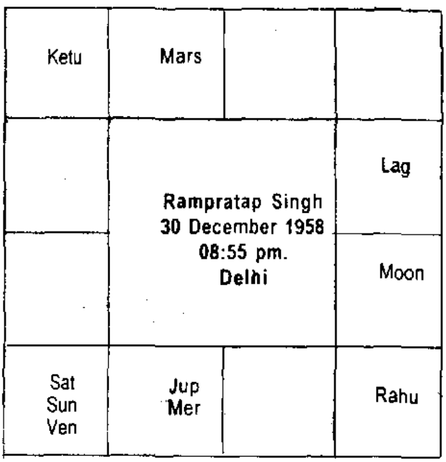

1
Ketu
11
2
12
Lag
Ven
10
Sat (R)
3
Mars
9
Jup
4
6
Moon
8
5
Sun
Mer Rahu
7


Lag
Ven
Mars
Ketu
Dwadashamsha
Sat (R)
Sun
Mer
Rahu
Jup
Moon

Rampratap Singh 1

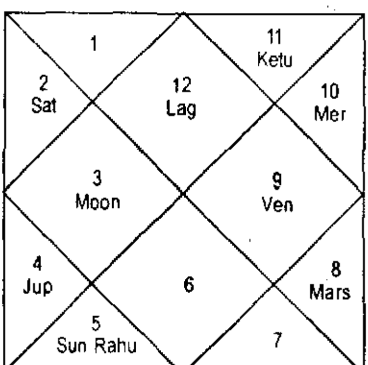


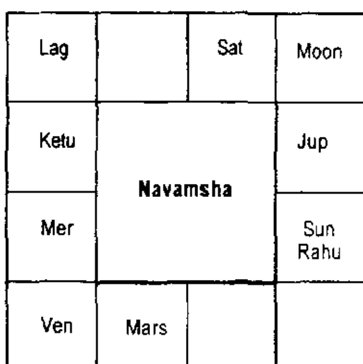
Lagna	29°13"
Sun	15°09"
Moon	09°23"
Mars	23°56"
Mercury	22°50"
Jupiter	00°26"
Venus	27°03"
Saturn	06°01"
Rahu	25°09"
Ketu	25°09"

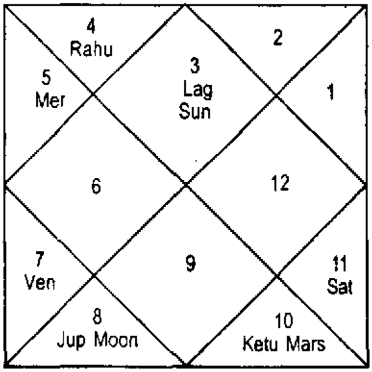


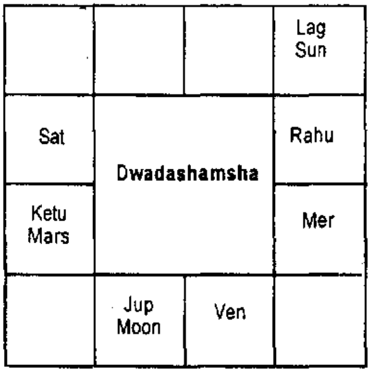
Died on
6 February 1983 in
<u>Sun/Mars or Rahu</u>

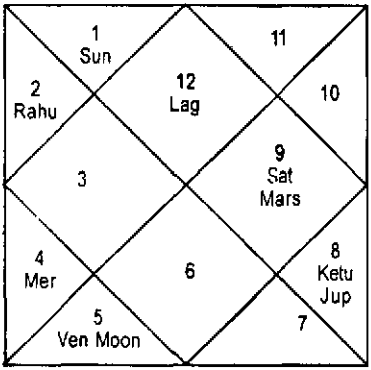
Born in
the next life in
<u>Saturn-Mars</u>

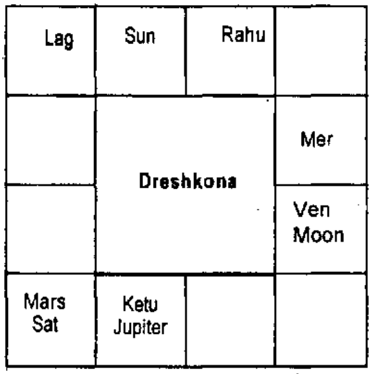


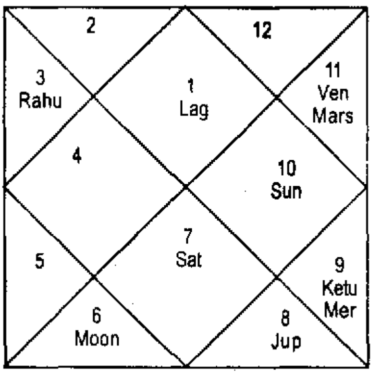


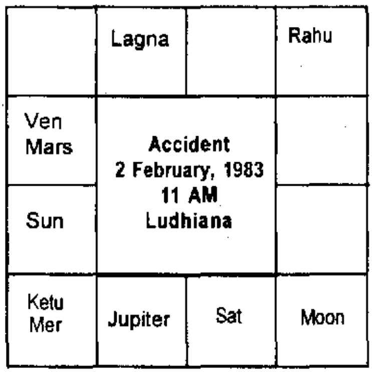

4 Rahu
2
5 Mer
3 Lag Sun
1
6
12
7 Ven
9
11 Sat
8 Jup Moon
10 Ketu Mars


Lag Sun
Sat
Dwadashamsha
Rahu
Ketu Mars
Mer
Jup Moon
Ven

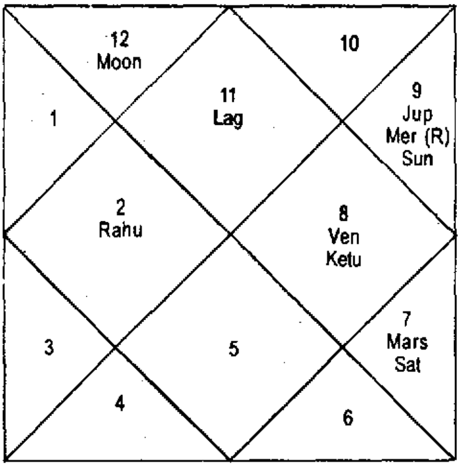

1 Sun
11
2 Rahu
12 Lag
10
3
9 Sat Mars
4 Mer
6
8 Ketu Jup
5 Ven Moon
7


Lag
Sun
Rahu
Mer
Dreshkona
Ven Moon
Mars Sat
Ketu Jupiter


2
12
3 Rahu
1 Lag
11 Ven Mars
4
10 Sun
5
7 Sat
9 Ketu Mer
6 Moon
8 Jup

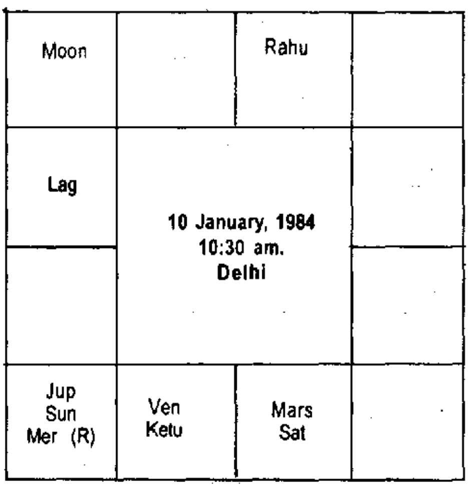

Lagna
Rahu
Ven Mars
Accident
2 February, 1983
11 AM
Ludhiana
Sun
Ketu Mer
Jupiter
Sat
Moon

Rampratap Singh 2

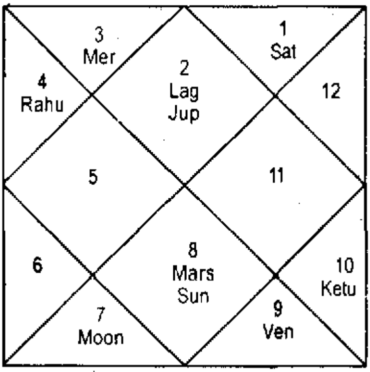


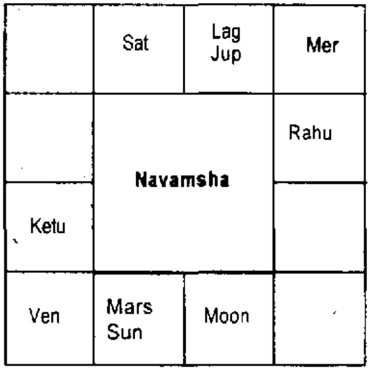
Died on
6 February 1983 in
Sun/Mars or Rahu

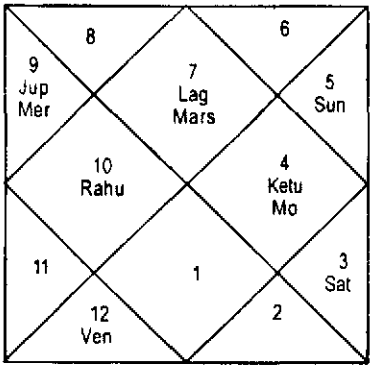
Born in the next life
in Saturn-Mars

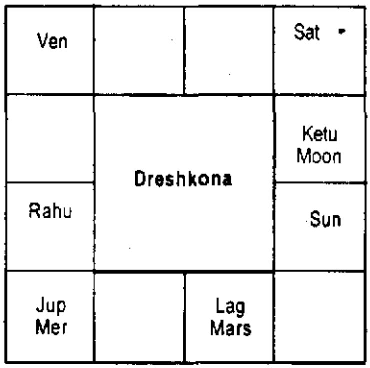


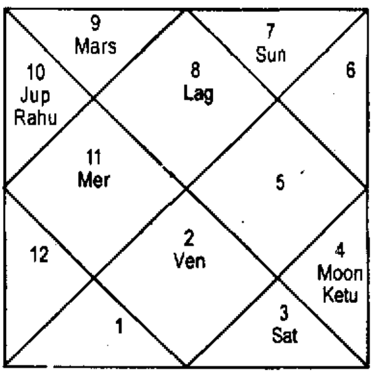
Lagna	23°45"
Sun	25°30"
Moon	12°13"
Mars	05°53"
Mercury (R)	06°47"
Jupiter	04°20"
Venus	17°23"
Saturn	21°02"
Rahu	21°42"
Ketu	21°42"

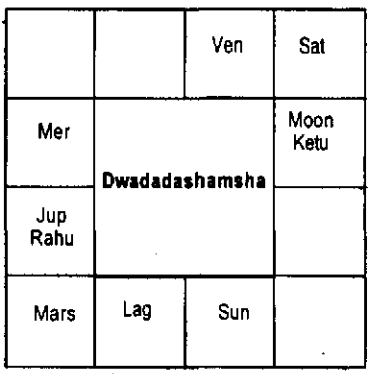

3 Mer
2 Lag Jup
1 Sat
4 Rahu
12
5
11
6
8 Mars Sun
10 Ketu
7 Moon
9 Ven


Sat
Lag Jup
Mer
Rahu
Navamsha
Ketu
Ven
Mars Sun
Moon

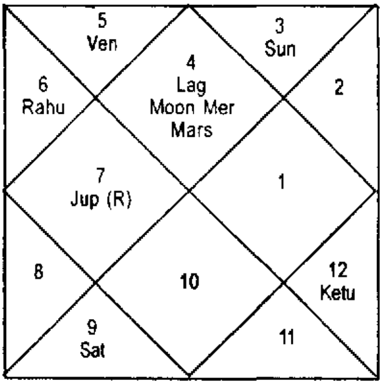

8
6
9 Jup Mer
7 Lag Mars
5 Sun
10 Rahu
4 Ketu Mo
11
1
3 Sat
12 Ven
2

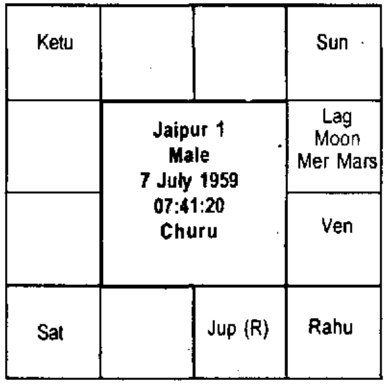

Ven
Sat
Ketu Moon
Dreshkona
Rahu
Sun
Jup Mer
Lag Mars


9 Mars
7 Sun
10 Jup Rahu
8 Lag
6
11 Mer
5
12
2 Ven
4 Moon Ketu
1
3 Sat


Ven
Sat
Mer
Moon Ketu
Dwadadashamsha
Jup Rahu
Mars
Lag
Sun

Jaipur 1

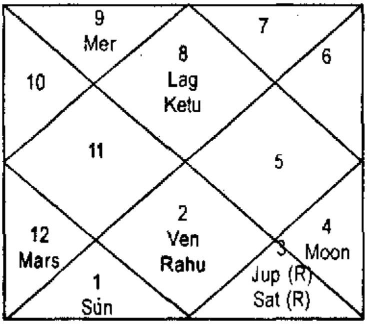


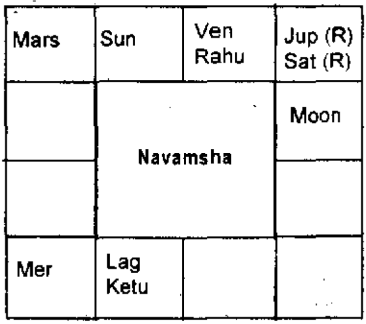


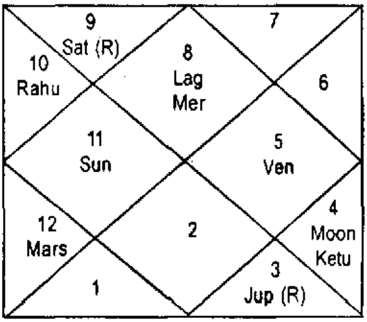
Lagna	Sun	Moon	Mars	Mercury
16°20"	20°56"	02°32"	28°28"	17° 05"
Jupiter (R)	Venus	Saturn	Rahu	Ketu
29°05"	05°32"	09°40"	14°27"	14°27"

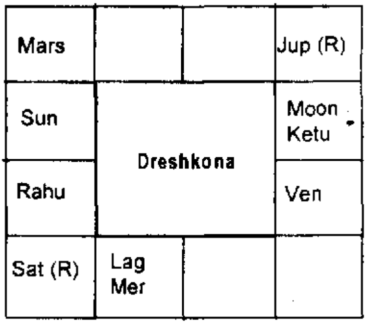
Died in <u>Mercury-Saturn</u>

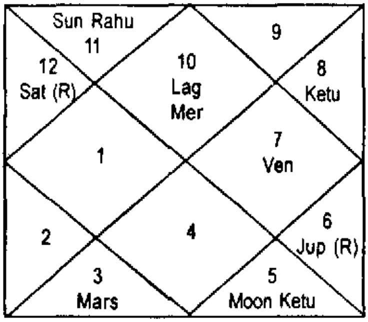
Born in <u>Saturn-Mercury</u> in next life

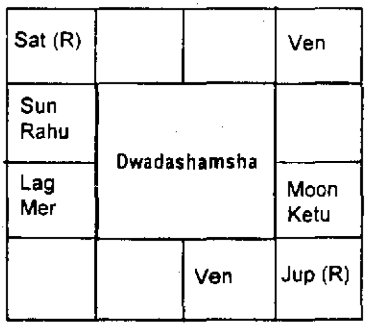

9
Mer
7
8
Lag
Ketu
6
10
11
5
2
Ven
Rahu
12
Mars
4
Moon
3
Jup (R)
Sat (R)
1
Sun

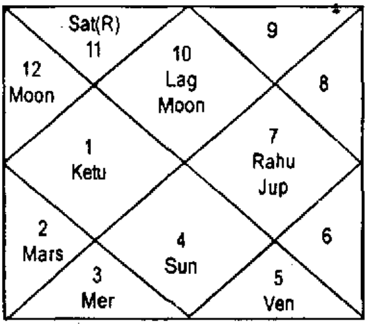

Mars
Sun
Ven
Rahu
Jup (R)
Sat (R)
Moon
Navamsha
Mer
Lag
Ketu

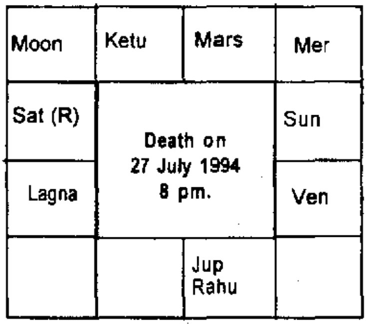

9
Sat (R)
7
10
Rahu
8
Lag
Mer
6
11
Sun
5
Ven
12
Mars
2
4
Moon
Ketu
3
Jup (R)
1


Mars
Jup (R)
Sun
Moon
Ketu
Dreshkona
Rahu
Ven
Sat (R)
Lag
Mer

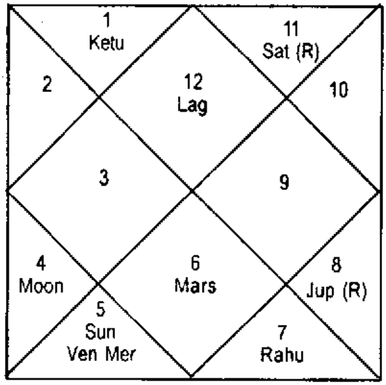

Sun Rahu
11
9
12
Sat (R)
10
Lag
Mer
8
Ketu
1
7
Ven
2
4
6
Jup (R)
3
Mars
5
Moon Ketu

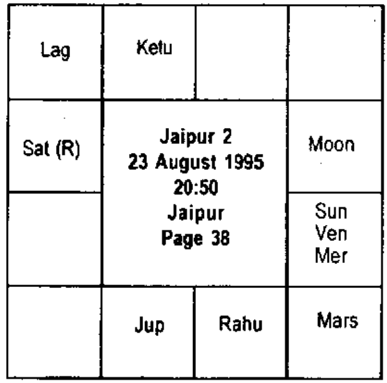

Sat (R)
Ven
Sun
Rahu
Dwadashamsha
Lag
Mer
Moon
Ketu
Ven
Jup (R)


Sat(R)
11
9
12
Moon
10
Lag
Moon
8
1
Ketu
7
Rahu
Jup
2
Mars
4
Sun
6
3
Mer
5
Ven

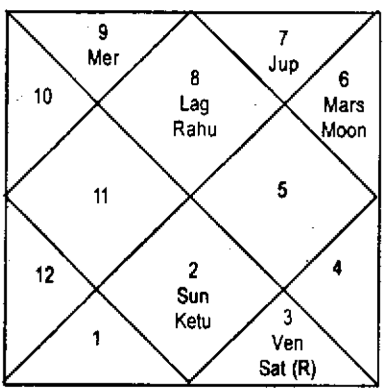

Moon
Ketu
Mars
Mer
Sat (R)
Sun
Death on
27 July 1994
8 pm.
Lagna
Ven
Jup
Rahu

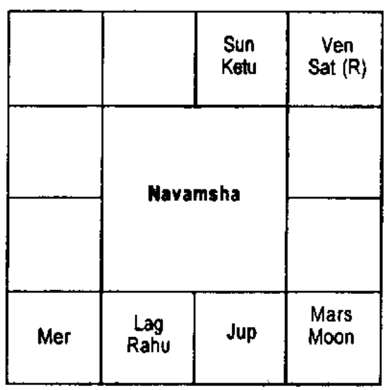
Jaipur 2

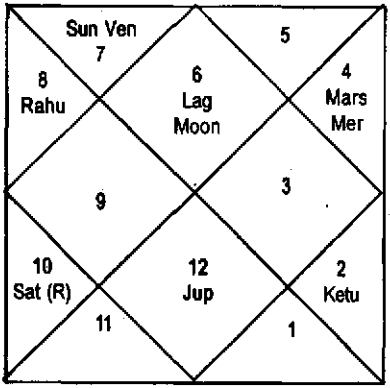


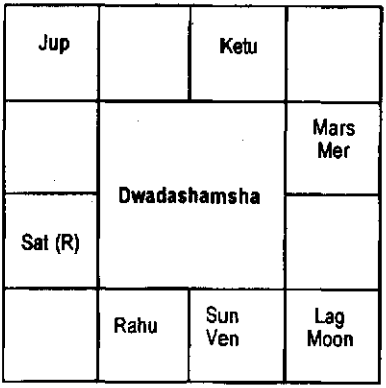


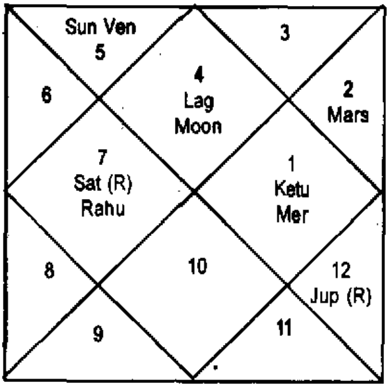
Lagna	Sun	Moon	Mars	Mercury
16°19"	06°13"	06°46"	26°40"	28°32"
Jupiter	Venus	Saturn (R)	Rahu	Ketu
12°23"	06°57"	29°09"	04°30"	04°30"

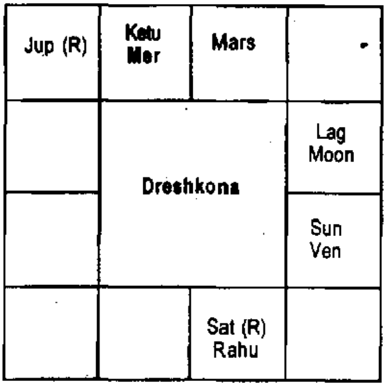





Sun Ven
7
8
Rahu
6
Lag
Moon
5
4
Mars
Mer
9
3
10
Sat (R)
12
Jup
2
Ketu
11
1


Jup
Ketu
Mars
Mer
Dwadashamsha
Sat (R)
Rahu
Sun
Ven
Lag
Moon


Sun Ven
5
6
4
Lag
Moon
3
2
Mars
7
Sat (R)
Rahu
1
Ketu
Mer
8
10
12
Jup (R)
9
11


Jup (R)
Ketu
Mer
Mars
Lag
Moon
Dreshkona
Sun
Ven
Sat (R)
Rahu

Analysis of The Data

First Case

We will take up the case of Shantidevi first.

1. Lugdi's Dreshkona: The only planet in the 6th, 7th or 8th houses is Mercury which shows rebirth.
2. Shantidevi's Dreshkona: The Moon which is stronger in the house of Mercury and we know it as a fact that she was Lugdi in her previous birth.
3. Death-time Horoscope: No comment can be made as the time of death is not known. Yet all that we know is that she was born as Shantidevi and did not get salvation.

Second Case: Pooran Singh

1. Pooran Singh's Dreshkona: Moon and Mercury in the dreshkona of Mercury do not promise salvation or journey to the higher world after death.
2. Davinder's Dreshkona: Sun and Moon in the house of the Moon clearly show that he came from the world of mortals which we know to be a fact.
3. Death-time Horoscope: The time given was so conflicting that it is difficult to comment on it. It could be even Simha lagna as the accident took place earlier and death some hours later.

Third Case: Jaipur

Jaipur 1 who was born, after his accident, as Jaipur 2 (23 August

1995)

Our examination must start with the dreshkonas of both births as usual.

1. Jaipur 1's Dreshkona: Afflicted and retrograde Jupiter in the dreshkona of Mercury does not promise salvation or journey to the higher world after death.
2. Jaipur 2's Dreshkona: Moon in the house of the Moon and the Sun in the house of Sun clearly show that he came from the world of mortals which we know to be a fact.
3. Death-time Horoscope: The time given was so conflicting that it is difficult to comment on it. It could be even Simha lagna as the accident took place earlier and death some hours later.

Examination of Some Theories: FIRST

Let the astrological parameters given earlier be reproduced here for ready reference.

Sun or Moon? The Previous Life

One of the theories is that the Sun in a male horoscope and the Moon in a female horoscope are the central and most significant influences. From this flow some parameters:

1. Find out which out of the Sun and the Moon is stronger in a horoscope.
2. See in whose dreskona they are placed.
3. If they are in the dreshkona of the following the person in his past life was in that particular world which the planet represents.

Jupiter: Divine world.

Venus or the Moon: Pitriloka or the lunar world.

Sun or Mars: The world of mortals.

Mercury or Saturn: From lower worlds.

Even within this there are gradations depending on the strength or the weakness of the planets like good, better or the best. In this scheme, Rahu and Ketu are excluded.

The Next Life

The world one would go to after death is again decided according to the dreshkona position of planets in the 6th, 7th or 8th houses.

If there are no planets the strongest of the rising dreshkonas of these houses will decide it.

My Observation

I know three methods of dreshkona. I have given here the most popular method. I tried the other two methods but never felt confident about the results because one can never verify all facts of past and future lives of anyone.

Yet an attempt is being made first before I give my own observations based on my research.

Note: It is not clear how these dreshkonas are to be used and which of the types of dreshkonas. It is said to be helpful for spiritual life if Jupiter is in kendras (1, 4, 7,10) or the the 6th or the 8th houses.

Special Importance of Jupiter

Jupiter has been given a special place in man's aspiration for salvation. Exalted Jupiter is said to be helpful for spiritual life if he is in kendras (1, 4, 7,10) or the 6th or the 8th houses.

Note: In this scheme 2, 3, 5, 9,11 and 12th houses have been excluded.

A strong Jupiter with three or four planets in kendras is most helpful for spiritual life.

Fourth Case: Rampratap Singh

1. RAMPRATAP SINGH 1's Dreshkona: The aspect of the Sun in the 8th house does not hold any promise.
2. RAMPRATAP SINGH 2' Dreshkona: Moon in his own house and Sun also in his own house shows that he came from the world of mortals.
3. Death-time Horoscope: I was told that this was based on very doubtful information.

Examination if Some Theories: Second

Placement of Saturn in the lagnas of both lives

There is a theory that Saturn of previous life is invariably in the house previous to Saturn in the present life which does not appear to be correct.

Name	Previous Birth	Next Birth
Lugdi/Shantidevi	Dhanu	Vrischika
Jaipur Case	Dhanu	Kumbha
Pooran Singh	Dhanu	Meena
Ram Pratap Singh	Dhanu	Tula

Placement of Jupiter in the lagnas of both lives

There is a theory that Jupiter of previous life is invariably in the house previous to Jupiter or near it in the present life may appear to be correct.

Name	Previous Birth	Next Birth
Lugdi/Shantidevi	Makar	Makar
Jaipur Case	Tula	Vrischika
Pooran Singh	Vrisha	Kanya
Ram Pratap Singh	Vrischika	Dhanu

My Observation

I tried it and found it very unsatisfactory though a famous astrologer of Maharastra, Katwe, recommended it for readings about past life by placing Saturn or Jupiter in the house previously occupied by them in the lagna of the present life. Some astrologers prefer Jupiter only for this.

HOW TO KNOW WHO HAS COME FROM LOWER WORLD?

Some hints given in Hindu scriptures as to who has come from the lower world. Use the following as a tool for self-analysis.

परनिन्दा कृतघनत्वं परमर्मविघट्टनम् ।
नैष्ठुर्यं निर्घृणत्वं च परदारोपसेवनम् ।।
परस्वापहरणाशौचं देवतानां च कुत्सना ।
निवृत्या वञ्चनं नृणां कार्पण्यं च नृणां वधः ।।
यानि च प्रतिषिद्धानि तत्प्रवृत्तिश्च संतता ।
उपलक्ष्याणि जानीयान्मुक्तानां नरकादनु ।।

(P614 Kalyan Parlok aur Punarjanma Ank)

In the *Markendeya Purana* some charateristics of men who have come from the lower world or hell are described thus:

1. Indulging in malicious criticism.
2. Lacking a sense of gratitude.
3. Disclosing others' secrets.
4. Cruelty and harshness.
5. Adultery and extra-marital tendencies.
6. Depriving others through fraudulent practices.
7. Remaining unclean.
8. Condemning divine and spiritual life.
9. Cheating others through guiles.
10. Miserliness.
11. Murderering.

HOW TO KNOW WHO HAS COME FROM THE HIGHER WORLD?

Garga Samhita *(p 544 Gita Press edition)* gives the following symptons of men who have come from the higher world.

1. Does charities.
2. Speaks in a cultured and sweet manner.
3. Does *poojas.*
4. Respects and serves Brahmins, meaning the spiritual and *sattwick* persons.

Importance of Poorvajanma Karma

In some cases which have been recorded, the karmas of past life giving their results in this life have been traced. The Puranas, the Valmiki Ramayana are full of such incidents some of which have been quoted in the beginning. In two cases of rebirths where I have the horoscopes of both births, I could trace the *poorva-janma karma* well. From there some clear inferences drawable are:

Prarabdha

1. The yogas in a horoscope are the clearest indicators of *prarabdha* along with the time of birth, the birth Moon and the birth constellation. An in-depth study of a horoscope shows how one would plunge headlong into hectic activities, sin intensely, show ingratitude and get trapped in sinister karmas. Astrology was studied only for this purpose and counselling given was based on the one central aim of improving one's spiritual life. There are many secrets of *jyotisha* which are not given in books. *Rishi-like astrologers* first examine this aspect of a horoscope.
2. A very simple principle to be seen is to first examine a debilitated planet in a horoscope, see its ownership and its position. It is the meanness (*neecha)* of the lord of a house which is carrying its low morality into another house. How to advise such persons having this combination that it is what they are and what they must do to lessen its evil effects is what many astrologers do not even understand.
3. Most important is the condition of the 5th house and the 5th lord. If "attached" meaning aspected by benefics or malefics or retrograde and also aspected, it is *prarabdha* which has to be suffered and there is no mitigation.
4. The presence of a debilitated 10th lord and an ill-aspected 9th lord will show continuation of the evil karmas of past life in the present birth also. The praise of exalted benefics is from the spiritual angle only because it is a benefic in a spiritual sense only. If such a benefic is retrograde and aspected by a malefic, the seed of a split personality becomes visible here.
5. For instance when malefics are predominantly influencing the 2nd house, it is a cheat who has cheated many in the past life

and will continue to cheat and lie in this life also.

6. The whole pattern of a horoscope shows the unavoidable *prarabdha* which must be suffered. It is through suffering only that *prarabdha* is exhausted. Nothing works.
7. P*rarabdha* fructifies during a dasha. It can be good luck suddenly or upsets.
8. The transit of planets or *gochara* only reveals to what extent a person can do his present life's *kriyaman karma* to increase his fortune or lessen his miseries.
9. The most significant part of this *kriyaman karma* are stotra-recitation as prescribed by Parashara. Western astrologers who give all predictions on the basis of transits only are only entering the fringe of the vast knowledge called *jyotisha.*
10. It is totally unscientific and primitive not to examine the yogas and the dashas. Yogas are most intricate patterns of destiny which has not been explained in any book. It is learnt through *parampara* (tradition) It has several layers of meaning which is why all the books on Yogas are primitive, elementary and damaging. No book on yogas can even deal with the thousands of variations and inner meanings.
11. To give prediction only on the basis of transits is not astrology but an expensive superstition which is being attacked by America's astrologers who have been doing Hindu astrology. In this battle it is Hindu astrology only which will win because it is astrology and not psycholgical bluff.
12. Jyotisha was done by rishis, sanyasis and brahmacharis. Not being done by house-holders in India and dollars-greedy Americans, it has reached its worst level of materialistic corruption departing from its intended aim of leading man towards liberation.

What then is the message of *jyotisha*? First pseudo-spirituality has to be avoided. In India, among the pseudo-religious, be he a businessmen who has amassed a fortune through wrong ways but got built temples or, the Americans in the New Age Movement of the USA, the essence of spiritual attitudes are missing.

The message of all studies of scriptures, *jyotisha* and rebirth are two: do charities and believe in kindness unselfishly.

TABULATED RESULTS
OF
ASTROLOGICAL INVESTIGATIONS

1. Birth horoscope and birth Moon.

2. Dasha at the time of death in the previous life and the opening dasha at the beginning of the next birth.

3. Navamsha of the next life shows inherited samskaras.

4. My own observations based on the dwadashamsha position of Saturn.

5. My own observations based on the dwadashamsha position of Jupiter.

6. The importance of 5th lord and the 12th house.

7. The importance of the opening dasha of this birth.

8. The importance of Rahu seen together with 9th lord of the previous life.

9. The meaning of the 64 Navamsha in Rebirth.

MY OWN OBSERVATIONS

TABLE ONE: Birth Horoscope: Birth Moon

Name	**Lagna/Moon of** Previous Birth	**Lagna/Moon of** Previous Birth	**Comments**
Lugdi/Shantidevi	Kumbha/Mesha		Meena/Kumbha
Jaipur Case	Karka/Karka	Meena/Karka	
Pooran Singh	Vrisha/Mithuna	Tula/Karka	
Rampratap Singh	Karka//Simha	Kumbha/Meena	

TABLE TWO: Dasha at the time of death/Opening dasha in next birth

Name	**Dashas at death and next birth.**	**Comments**
Lugdi/Shantidevi	Died in Moon-Rahu/Born in Rahu-Mercury	Invariably in some other cases
Jaipur Case	Died in Mercury-Saturn/Born in Saturn-Mercury	not included in this paper there is
Pooran Singh	Died in Saturn-Mercury/Born in Saturn-Mercury	some connection between the
Rampratap Singh	Died in Sun-Mars or Rahu/Born in Saturn-Mars	mahadasha or antardasha of both lives

TABLE THREE: Navamsha of both lives shows inherited *samskaras*

Name	Comments
Lugdi/Shantidevi	The navamsha clearly shows fear of marriage and the saptamsha, as already discussed, fear of child-birth.
Jaipur Case	The 5th house in both cases shows the influence of Saturn and Mars, showing rashness. In both cases the navamsha is Vrischika and Saturn is the 3rd lord of travel.
Pooran Singh	Ketu in the 3rd house aspect and Mars the 3rd in the 7th house receive the aspect of Saturn.
Rampratap Singh	Saturn-Mars opposition involving the 3rd house in the previous life and the 3rd lord in the 6th house of accident in the next life show the inherited *samskaras* .

MY OWN OBSERVATION ONE

USING THE DWADASHAMSHA

Position of Saturn in the horoscopes of both lives : a study

Name Previous Life	Name Next Life	Previous Life	Next Life
Lugdi/	Shanti Devi	Tula	Kumbha (dwadashamsha of previous life)
Jaipur I	Jaipur 2	Meena	Makar (dwadashamsha of previous life)
Pooran Singh	Davinderjit	Kumbha	Makar (dwadashamsha of previous life)
Ram Pratap	Ram Pratap	Kumbha	Mithuna (dwadashamsha of previous life)

MY OWN OBSERVATION TWO USING THE DWADASHAMSHA

Position of Jupiter in the horoscopes of both lives: a study

Name Previous Life	Name Next Life	Previous Life	Next Life
Lugdi/	Shanti Devi	Kumbha (Moon of next life)	Dhanu (aspecting Moon of previous life (birth horoscope)
Jaipur I	Jaipur 2	Kanya (Lagna and Moon)	Meena (aspecting Moon and lagna of (birth horoscope of next life)
Pooran Singh	Davinderjit	Makar	Dhanu aspecting Moon of the previous life in the birth horoscope
Rampratap	Rampratap	Vrischika	Makar (aspecting Lagna of previous life (birth horoscope)

MY OWN SPECIAL OBERVATION: THREE

Importance of the 5th lord and the 12th house

1. The fifth lord represents the *poorva punya* (or the spiritual merit or merits of past life) Let us examine the 5th lord of the next life of each of the four cases we have.
2. Shanti Devi's 5th lord is Moon which never retrogrades but is in the 12th house of her horoscope showing the connection of the memory of past life which the 12th house represents.
3. Jaipur 2 has his Moon in Karka in the 5h house at 06°46" in the nakshatra of Saturn which is retrograde in the 12th house. There is again a connection with the 12th house.
4. Davinderjit Singh (Pooran Singh in his earlier birth) has his 5th lord Saturn retrograde in the 6th house from where he aspects the12th house.
5. Rampratap 2 has his 5th lord Mercury retrograde in Dhanu and is aspected by the 12th lord, Saturn.

Note 1: In many spiritual horoscopes where great yogis saw their past births through their *sadhana* the 5-12 connection exists in some way or the other. I have many such cases which I am not discussing here.

Note 2: In the case of those who remembered their past lives in which they had non-normal death, the 5th lord is retrograde and also establishes some connection with the 12th house or its lord.

Note 3 : As it is, a retrograde 5th lord gives a non-normal behavior pattern and if aspected by a malefic schizophrenic tendencies and lack of gratitute.

MY OWN SPECIAL OBERVATION: FOUR

Importance of the opening dasha of this birth

The 9th lord or the 9th house represents the *punya* (or the spiritual merit or demerits) of the present life. That the 12th house is the connection with the past life is a popular theory. Now see it in the

cases discussed.

1. Shanti Devi's : The opening dasha was Rahu-Mercury. Here Mercury is in the 9th house with the 12th lord, Saturn also is in the 9th house.
2. Jaipur 2: The opening dasha was Saturn-Mercury. Here Saturn is the 12th lord and Mercury aspects it is in the 12th house from the 6th house. There is no connection with the 9th house or the 9th lord in this case.
3. Davinderjit Singh (Pooran Singh): The opening dasha was Saturn in the 6th house aspecting the 12th house and Mercury is both the 9th and the 12th lord.
4. Rampratap 2: The opening dasha was Saturn- Mars. The 12th lord here is Saturn in the 9th house while Mars is in the 9th house.

MY OWN SPECIAL OBERVATION: FIVE

Importance of Rahu seen together with 9th lord of the previous life

Rahu is said to represent the shadow of some undecipherable karma and the 9th lord is the *poonya* (or the spiritual merit or demerits of this life). Then how does the 9th lord of the previous life get connected with Rahu in the horoscope of the next life?

1. Lugdi's 9th lord is Venus and there is Rahu in the 9th house. In her next life when she became Shanti Devi Venus fell under Rahu-Ketu axis.
2. Jaipur 1's 9th lord is Jupiter and th 9th house is covered by Ketu-Rahu axis. In his next life as Jaipur 2 Jupiter has Rahu-Ketu axis falling behind it and, in addition, a retrograde Saturn aspects it from the 12th house.
3. Pooran Singh's 9th lord is Saturn in the 8th house, in Dhanu. In his next birth as Davinderjit Singh Saturn is in the grip of Rahu-Ketu.
4. Rampratap 1's 9th lord is Jupiter while the 9th house has Rahu.

MY OWN SPECIAL OBERVATION: Six

Meaning of the 64 Navamsha in Rebirth

Can the 64th navamsha have any meaning: This worth exploring. Case by case it can be seen:

1. Lugdi's 64th navamsha falls in Vrischika 16°31" in the nakshatra of Saturn and the navamsha of Mars. In her next birth she as Shanti Devi was born with her Moon in the rashi of Saturn which is Kumbha. Shanti Devi's Saturn is in Vrischika.
2. Pooran Singh's 64th navamsha falls in Saturn's rashi, Makar, with 08°23" in the nakshatra of the Sun and the navamsha of Jupiter. In his next birth as Davinderjit Singh was born with his Moon in the nakshatra of Saturn in Karka with 06°53".
3. In Jaipur 1's Case 64th navamsha falls in Kumbha belonging to Saturn with 02°32" in the navamsha of Venus and the nakshatra of Mars. in his next birth Jaipur 2 was born in the nakashatra of Saturn with his Moon in Karka at 06°46".
4. In the case of Rampratap Singh1 his 64th navamsha falls in Meena at 09°23" in the nakshatra of Saturn, navamsha of Mars.

   In his next birth as Rampratap Singh 2 he was born with his Moon in Meena at 12°13" degrees in the nakshatra of Saturn.

I have not come to very definite conclusions yet. All that I know is that I have gained immense confidence now that I have worked on nearly 25 cases of rebirth, though four authenticated cases of both births only.

From this is confirmed another fact. Most of those who die and do not get salvation are reborn in the same family.

The only exception in the four cases discussed is that of Lugdi who was born as Shanti Devi in a *kayastha* family, with an entirely different background.

In the other three cases, all were born in the same family.

1. Pooran Singh was born as the son of this own younger sister.
2. Rampratap Singh1 was born as the grandson of his father.
3. Jaipur 1 was born as his own son of his own brother.

It is this experience and belief which has influenced the naming

ceremonies in many Indian families, particularly in south India in general and, Andhra Pradesh in particular.

Let me cite my own case:

1. My paternal grandfather's name was K.N.Rao.
2. My father's name was K.Rama Rao.
3. My name is K.N.Rao..

   When I got my voting right, I filled up the electoral form for myself and my father thus:

   K. Rama Rao, S/o K.N. Rao.

   K.N. Rao, S/o K. Rama Rao.

The election officer struck off the name of my father first time and after my correcting him, struck off my name. I then had to explain the Andhra tradition of *naamkarana* (naming traditions) to the election officer.

Let me quote from the first half of the book.

Debts of Past Lives

The horoscope reveals the bond, linkage and its quality with the family we are born into. Let me quote from th e Padma purana where the concept of *Rinanu-bandhana* is explained succintly. *Rinanunu-bandhana* means the undischarged debts of past life as a result of which we are born in a family become relation, friends and even have other intimate relations with all those with whom we interact in our lives.

1. Those who have given loans in the past life become our relations in the present Birth.
2. Some of them can be even those extreme cases whose property was captured illegally.
3. The spouse, the parents, siblings, relations, even servants all are born as a result of the *rinanu-bandhana*.
4. Each one is born according to the motive dominant at the time of death. In the present birth, he gets that motive fulfilled and after giving terribe pain, departs.
5. He who had lost his property through deceit in the past birth born as a handsome and accomplished son in the present birth and, after inflicting terrible pain, goes away.

6. He who takes loans from others and dies without discharging it takes his birth in that family as a father, brother, wife or friend etc. His behaviour is evil. He treats everyone badly, speaks harshly and enjoys life at the cost of others. He fritters away family fortunes.

Conclusion

पुनरपि जननं पुनरपि मरणं पुनरपि जननीजठरे शयनम्।
इह संसारे खलु दुस्तारे कृपयापारे पाहि मुरारे ।।

Punarapi Jananam Punarapi Maranam
Punarapi Janani Jathare Shayanam
Iha samsare khalu dustare
kripayapare paahi Murare

Adi Shankaracharya

Meaning

Taking birth again and again, dying again and again, sleeping again and again in the womb of the mother, the world is so difficult a place. Lord ! rescue me from all this and give salvation.

The Sikh Scripture, the Granth Saheb has a hymn (shabad) which is of Bhagat Sadhna (or Sadan).

In the hymn the prayer to God is to free him from the results of the *karmas* of past lives.

भक्त सदाना दा बाना

राग बीलावल १६ सतगुर प्रसाद नरीप कन्या के कारने इक भया तेजधारी कामा रखो सरआरथी वाकी पैज सवारी तवगुन कहा जगत जुग कउ करम न साजे सिध सरन को जानीये कउ जंमूक रहाउ ऐक बुंद कउ कारने चात्रीक बीलला रदाउ ऐक बूंद को कारने दुख पावें प्रान गये सागर मिले - काम न आवे प्रान जो थाके थीर नहीं कैसे

बीरमावहु। बुड मये नऊका मिले कहु काहे छुडावो मै नाही कछु दउ नहीं किछु आही न अउसग - साच फेर सधना जन तोर

The Story of Sadan

He was a butcher and used to slaughter goats every day. One day, late in the evening a customer and asked him for some soft meat. To please the customer, Sadan went near a goat and was about to cut its testicles. The goat started laughing in a human voice and said, *"Oh! Sadan, dont' do this. Why don't you stop this cycle. We have been slaughtering each other for so many births. In the last birth I was the butcher and you were the goat and vice versa."* Dumb-founded, Sadana did not use his butcher's knife to cut the goat's testicles.This incident changed his mind and he became an ardent devotee of God. In folk stories, in legends and also in the Guru Granth Saheb he finds an immortal place.

(Sent on 25 May 1997 from Chadigarh by a relation of Ninia of Delhi)
(House No.1821, Sector 34 D, Chandigarh)

A very popular *bhajan* sung in the last century and the beginning of this century was:

Hari se laagi raho re bhai, teri banat banat ban jaayi,
Anaka taare, Banka taara, taare Sadan kasai

Meaning

Remain steadfast in your devotion to God. The devotees, Anka and Banka got salvation. God gave salvation to Sadan, the butcher.

There exists no evidence in human history or any instance outside India of Hindus to understand life totally and completly. The racist westerner has always been an aggressive extrovert. Product of fundamentalist Semitic religions have suppressed evidences that did not suit their zeal for conversions and cruel proselytization. With time that has now changed and become the aggressive, insane and cruel marketting strategies of the economic imperialism of multi-national companies.

To understand life only physically, to reject outright the other view has been the style and outlook of the Semitic religions and of the materialistic west which continues to assemble even now all the

ugly by-products of its history of slave trade and imperialism in its technology and industry. Some decades ago, tobacco and cancer had no relation according to those multi-nationals which felt threatened that they would suffer huge economic losses. It was not an attempt to understand life but to block it, for economic reasons. In an ancient history book prescribed for graduate course in the University of Washington, DC, which I happened to glance through in 1993, there was no mention of India, the Vedas, the Valmiki Ramayana, the Upanishads or even the mention of the fact that in any reference to ancient civilizations India and China must figure first and foremost. USA which describes itself as a developed country will remain underdeveloped in many ways always. It will not listen to the other view at all. In the Indian Express of 25 May 1997, a news-item reads thus.

'HINDU LECTURE'

WASHINGTON: *A lecture by Mata Amritanandamayi, a religious personality from Kerala at a Theological seminar at Philadelphia has been cancelled by the officials of the school saying that the speaker "is representing Hinduism."*

In short, suppression of truth and distortion of facts of history to suit its neo-imperial needs in the garb of marketting and management is all that was and is 'civilization' as they call and understand it in the west. Privately, a joke narrated in India attributes to Mahatma Gandhi a remark that civilization never had a chance of reaching the west.

Suppression of the other view based on a fact discovered in a supernormal yogic way but demonstrable in physical terms through a scientific methodology but, only to those who understand the subject is astrology. It is a glaring instance. In the case of rebirth, the narration of a person who remembers his past birth and verification of that past life has been done by many in many countries now. Why should Semitic religions still reject it? It is because it will go against their idea of the Day of Judgement. Vinobha Bhave had asked once that if a child dies some seconds after its birth, how will God reward or punish it for good or bad deeds. What is the Day of Judgement for it.

Not to believe in rebirth inspite of massive evidence well recorded and known and discussed is to perpetuate a superstition. To believe in it is to believe in *karma.* To believe in *karma* is to believe in rewards and punishments in one's present life for the deeds done in past lives. To believe in that continuing scheme of punishment is to believe in God's laws which makes God do justice based on our *karmas.* There can be no ideal or perfect society anywhere. There can be no perfect ashram of a guru. There can be no ideal religious community.

Table One

Self-analyse yourself. If you know astrology use the table given here which is a combination of what has already been discussed in earlier chapters.

Importance of Poorvajanma Samskaras

It is heartening to read in the accounts of those who had 'out of body' experience that they discovered that kindness was all that was valued most in life after life. Belief in *karma* creating a stronger belief in rebirth alone can lead to the improvement in the quality of life. The term *quality of life* too has a western definition, confining itself to physical and mental comforts. The true meaning of the term, *quality of life,* has to be only spiritual. Physical and material comforts can help only to a limited extent. That limit is that dim border where a luxury does not become a necessity as in the consumer culture of the age we live in.

As an astrologer, seeing thousands of horoscopes when I am required to answer questions relating to man's unhappiness, and the method of getting out it, if I were to tell them that none was visible, they would be frustrated: if I were to tell them to do *mantras* some Hindus feel that I am acting like a preacher not a counsellor because, they do not know anything about the efficacy of *mantras.* Non-Hindus may feel that I was like the Christian missionary trying to rescue others' souls. The Christian missionary is not trained to think about his own soul first and is taught that spiritual quality of life cannot improve without any conversion. He is not intelligent enough to know that it is a dogma and superstition.

But then astrology done as part of *sadhana* does immense good to the astrologer himself. He sees God's laws working through the planets in a horoscope, in the dashas and yogas. In turn, the astrologer knows and shows the quirks and twists of destiny and the Wheel of Time.

Karmas keep chasing you, they rise to meet you, they walk in front of you and behind you all the twenty four hours of the day. A good astrologer can see it through his super-science. He should improve his own karma first and not become a dollar-pinching consumerist of our age. Then he should explain to an intelligent consulter that karmas chase you always, birth after birth.

Inherited Samskaras

The stories we hear and narrate about child prodigies are stories of inherited *samskaras:* the fears, phobias too have their origin in them. Man is moulded by four factors clearly:

1. *The environment of the family* he is born in, which is external to him, but influences him to a very large extent. For instance, when in my early youth when I was showing more interest in academic pursuits my Marwari friends always told me disdainfully that it would lead me nowhere. Over a period of some decades they took to their family business and became very rich. Others, like me, sought the comfort and security of a paid government job with a pension at the end of the career which would mostly have been humdrum had it not been for other pursuits like sports, love of literature and astrology.
2. *Samskaras* which the society gives are very powerful and no one can resist it. The peculiar and odd combination of love for the Gayatri Mantra, and some bit of India's eternal culture and western pop music in the younger generation is a new craze which cannot be resisted. In the USA, the innate love for the lucre and sex, which the dollar-hunting and permissive society treats as life's greatest needs, and Indian or Buddhist gurus with whom American women have even sex, are the *samskaras* which do not appear enigmatic.
3. One is born with one's own *samskaras* which are of two types: <u>one which have been acquired in the present incarnation and</u>

the other which he has brought from the past life. Sri Aurobindo has said that it is not all the talents and all the *samskaras* of past life that one brings in his present life. For instance in the past life he may have had a great love for music while in the present life there may be no attraction for music at all.

4. The one *samskara* that seem to continue life after life seems to be the spiritual *samskara*. It is for this reason that in the four ashram-system of the Hindus, Brahmacharya comes first in which training in spiritual and worldly disciplines is given simultaneously. It is in late adulthood or old age that the spiritual training of early childhood leads to a life of detachment and, if one is lucky, to death with the mind attuned to the Divine. It leads to liberation otherwise, to rebirth.
5. It is clear from thousands of Hindu devotees we see in India that they are born with a good balance of spiritual merit of past lives which is why they are able to do their *sadhana* with all the difficulties which life in India, particularly the house-holder's life has. The stories of rebirth in the Puranas contain the essential truth that the spiritual merit is the only imperishable merit one can have while all other "balances", of money, fame and other worldly distinction perish easily.

In the case studies of the horoscopes, the *samskaras* clearly visible from the known histories of past life, though very scanty, are:

Shanti Devi: She was afraid of marriage and pregnancy.

Pooran Singh: He had a desire in his past life to go to Burma and earn a fortune. In the present life, he, as Davinderjit Singh, is again doing international business with Colombia after neglecting his studies, as in the past life.

Rampratap Singh: *"The dreadful scene of the accident was so fresh in his subconscious mind that after his rebirth he could not enjoy an undisturbed sleep for over two years"*, is what has been quoted earlier.

Jaipur Case: I could not collect any details.

In all cases of a psycho-analytical study of a person all the four layers of a personality have to be understood: the two external influences, of the family and the society and the two internal influences, acquired and *poorva janma samskaras*.

Importance of Poorvajanma Karma

In some cases, which have been recorded, the karmas of past life giving their results in this life have been traced. The Puranas, the Valmiki Ramayana are full of such incidents some of which have been quoted in the beginning. In two cases of rebirths where I have the horoscopes of both births, I could trace the *poorva-janma karma* well. From there, some clear inferences drawable are:

Table Two

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Prarabdha

1. The yogas in a horoscope are the clearest indicators of *prarabdha* along with the time of birth, the birth Moon and the birth constellation. An in-depth study of a horoscope shows how one would plunge headlong into hectic activities, sin intensely, show ingratitude and get trapped in sinister karmas. Astrology was studied only for this purpose and, counselling given was based on the one central aim of improving one's spiritual life. There are many secrets of *jyotisha* which are not given in books. *Rishi-like astrologers* first examine this aspect of a horoscope.
2. A very simple principle to be seen is to first examine a debilitated planet in a horoscope, see its ownership and its position. It is the meanness *(neecha)* of the lord of a house which is carrying its low morality into another house. How to advise such persons having this combination that it is what they are and what they must do to lessen its evil effects is what many astrologers do not even understand.
3. Most important is the condition of the 5th house and the 5th lord. If "attached" meaning aspected by benefics or malefics

or retrograde and also aspected, it is *prarabdha* which has to be suffered and there is no mitigation.

4. The presence of a debilitated 10th lord and an ill-aspected 9th lord will show continuation of the evil karmas of past life in the present birth also. The praise of exalted benefics is from the spiritual angle only because it is a benefic in a spiritual sense. If such a benefic is retrograde and aspected by a malefic, the seed of a split personality becomes visible here.
5. For instance, when malefics are predominantly influencing the 2nd house, it is a cheat who has cheated many in the past life and will continue to cheat and lie in this life also.
6. The whole pattern of a horoscope shows the unavoidable *prarabdha* which must be suffered. It is through suffering only that *prarabdha* is exhausted. Nothing works.
7. P*rarabdha* fructifies during a dasha. It can be good luck suddenly or upsets.
8. The transit of planets or *gochara* only reveals to what extent a person can do his present life's *kriyaman karma* to increase his fortune or lessen his miseries.
9. The most significant part of this *kriyaman karma* are stotra-recitation as prescribed by Parashara. Western astrologers who give all predictions on the basis of transits only are only entering the fringe of the vast knowledge called *jyotisha.*
10. It is totally unscientific and primitive not to examine the yogas and the dashas. Yogas are most intricate patterns of destiny which has not been explained in any book. It is learnt through *parampara* (tradition) It has several layers of meaning which is why all the books on Yogas are primitive, elementary and damaging. No book on yogas can even deal with the thousands of variations and inner meanings.
11. To give prediction only on the basis of transits is not astrology but an expensive superstition which is being attacked by America's astrologers who have been doing Hindu astrology. In this battle it is Hindu astrology only which will win because it is astrology and, not a psycholgical bluff.
12. Jyotisha was done by *rishis, sanyasis* and *brahmacharis.* Not being done by house-holders in India and dollars-greedy

Americans, it has reached its worst level of materialistic corruption departing from its intended aim of leading man towards liberation. Belief in karma is an evolutionary stage in spiritual life leading towards enlightenment. True liberation is based on two truths: kindness is spirituality and cruelty is not. Let me quote from my book *Dips Into Divinity, History and Astrology.*

"*This vastest treasure of scriptural literature baffled Indians themselves so much that finally the essence of spiritual life had to be summed up in two lines thus:*

Ashtadasha Puraneshu Vyasasya Vachanam Dwayam,
Paropkarah Punyaya Papaya Parapeedanaya

Only two words of Vyas are significant among all the eighteen Puranas, punya (spiritual merit) is to do good to others and papa (sins) is to torment others. "

What then is the message of *jyotisha*? First pseudo spirituality has to be avoided. In India, among the pseudo-religious, be he a businessman who has amassed a fortune through wrong ways but got built temples or, the Americans in the New Age Movement of the USA, the essence of spiritual attitudes are missing.

The message of all studies of scriptures, *jyotisha* and rebirth are two: do charities and believe in kindness, unselfishly.